THE

BRITISH CRITIC,

For APRIL, 1807.

"Quotieſcunque à viris eruditiſſimis diſſentiam, id non de eorum laudibus derogandi, ſed veræ eruditionis excolendæ ſtudio unicè factum eſt." DAWES.

In diſſenting from the opinions of very learned men, we ſeek not to lower their eſtimation but to ſerve the cauſe of true literature.

ART. I. *A Sporting Tour through various Parts of France in the Year* 1802, *including a conciſe Account of the ſporting Eſtabliſhments, Mode of Hunting, and other Field Amuſements, as practiſed in that Country; with general Obſervations on the Arts, Sciences, Agriculture, Huſbandry, and Commerce; Strictures on the Cuſtoms and Manners of the French People; with a View of the comparative Advantages of Sporting in France and England. In a Series of Letters to the Right Hon. the Earl of Darlington. To which is prefixed an Account of French Wolf-Hunting. By Colonel Thornton, of Thornton Royal, Yorkſhire. Illuſtrated with upwards of eighty correct and picturesque Delineations from original Drawings from Nature, by Mr. Bryant and other eminent Artiſts.* 4to. 2 Vols. Price 3l. 13s. 6d. Longman and Co. 1806.

WE have before introduced this ſporting gentleman, who is amuſing enough in his way, to our readers. A Sporting Tour is certainly an original idea, and the invention of Colonel Thornton himſelf. He has the reputation, it ſeems,

of being a remarkably good ſhot, and ſo he may; but if he aſpires at the higher character of an author, whoſe works are to ſurvive him, we think that he overſhoots his mark. Nevertheleſs, as before obſerved, theſe volumes are in many reſpects entertaining, and, as far as the ſports of the field are concerned, and the mode of proſecuting theſe in France may be ſuppoſed to excite curioſity, conſiderable information may be gained from them.

The object of Colonel Thornton's viſit to France was the purchaſe of ſome domain, for the purpoſe of enjoying the amuſements of the field. With this view he proceeded through Normandy to Paris, and afterwards viſited ſeveral of the provinces, enjoying, in all the places through which he paſſed, the ſports of hunting, ſhooting, &c. Of ſuch a work, as we probably do not enumerate among our readers a very large claſs of good ſhots, however expert we ourſelves may be at hitting our mark, ſhort ſpecimens will be ſufficient. Yet, as it is an expenſive work, novel in its deſign, and in many reſpects of elegant execution, we would not be too abrupt in our notice of it.

The following account of the manufactory of fire-arms at Verſailles is not deſtitute of entertainment. The Colonel talks of a gun which coſt four hundred guineas. We preſume it muſt have been terribly long though it only killed a ſparrow.

"From hence we proceeded to the manufactory of fire-arms, of which I had previouſly heard ſuch repreſentations as abſolutely aſtoniſhed me. The fabrication of piſtols at ten thouſand, and guns at fifty thouſand livres apiece had been mentioned as no uncommon thing at this place; and when I argued on the impoſſibility of working up fire-arms to this value, and the little chance of finding purchaſers at ſuch extravagant prices, I was told, that the manufactory was under the patronage of the Firſt Conſul, and that he frequently ordered the moſt coſtly pieces as preſents for foreign princes or general officers. One gun was produced, which was then compleating for the Conſul, at the price of eight hundred guineas. The ſum was certainly very great; but I remember receiving a fowling-piece as a preſent from Lord Rockingham, which coſt his Lordſhip four hundred guineas, in conſequence of my having killed a ſparrow, which had perched on the top of Wentworth Houſe. With reſpect, however, to ſome of the enormous prices ſtated to be paid for the arms of the Verſailles manufactory I can only add, that I have heard of them, but how far your credence will extend muſt be left to your own conſideration.

"I confeſs, that as a ſportſman I was very anxious to inſpect this manufactory, and was accordingly introduced to the director and

and his numerous partners. The ſuperintendant of the guns is the well-known Bouté, and ſome other perſon has the department of the piſtols. They obſerved, that they heard of the piſtols I had brought over for the Firſt Conſul, and expreſſed a deſire of being indulged with a ſight of them. With this requeſt I readily acquieſced, and had the pleaſure of hearing my intended preſent ſpoken of in terms of the higheſt commendation by the directors of the manufactory. The mounting of their arms at Verſailles is certainly excellent, and the carving of their ſtocks is moſt beautifully conceived, and as capitally executed; but their barrels are not fitted in that workman-like manner, which conſtitutes a ſtriking excellence in the Engliſh manufactories. They are alſo very inferior to my countrymen in the art of browning, and in the conſtruction of their locks.

"Gratified with the information we had received at this manufactory, we returned to a dinner, which our landlord had engaged to provide for eighteen perſons at ten livres per head, the deſert non compris. The repaſt was excellent, and the attendants were particularly civil; but I could not help remarking, that although an Engliſhman is at firſt ſurpriſed at the cheapneſs of French wines, the frequenting of inns, and the great quantity there conſumed, will ſoon alter his ſentiments on this ſubject.

"The next morning being appointed for a trial of guns between myſelf and the directors of the manufactory, we met before breakfaſt at a place purpoſely adapted for experiments of that nature. A diſtance of ſixteen yards was choſen and meaſured off for piſtols, and ſtone marks were placed for the feet, ſo that it was impoſſible for the advantage of a ſingle inch to be taken by either party. Mr. G. firſt tried his piſtol, and made two good ſhots, placing the ball within an inch of a wafer. He then deſired me to make trial with the ſame piſtol, but as it had a double-hair trigger, to which I had not been accuſtomed, it went off before I got it to the mark. However, on its being reloaded, I placed the ball nearer to the wafer than my competitor had previouſly done.

"The next trial conſiſted of two ſorts of treble-barrelled piſtols, one of which was on the ſame principle as thoſe intended for the Conſul, and they anſwered at the above diſtance, ſo as to hit the iron plate, which was two feet ſquare.

"We then made trial of ſome guns of the manufactory, and it may reaſonably be ſuppoſed the beſt were ſelected; I had only brought two of my own, one of which was my coach gun, not more than two feet long, but even this far ſurpaſſed thoſe produced by the manufacturers. They made ſome ſhots at the diſtance of ninety-eight yards, but did not ſucceed.

"It was afterwards agreed to have a full and fair trial of my guns againſt the manufactory, and each party was naturally anxious for ſucceſs. The Poker, or Buonaparte, as the gun is

termed, opened the ball, and ſhe threw her ſhot ſo exactly, that the French admitted '*une mouche ne pourroit pas echapper.*'

"Theirs in return failed, after which they aſſayed about four others. The next was my air-gun, at ninety-three yards, againſt their rifle. I ſhot within an inch of their mark, though it was not fully pumped. The day was extremely ſultry, and yet my next ſhot was ſtill more exact.

"The next trial was my double rifle againſt their beſt ſingle rifle, which was apparently greatly in their favour, as the ſight to a ſingle rifle is far more accurate. On preparing to reload, I found that, owing to ſome miſtake, the loader and the bullet-moulds were either loſt or miſlaid. However, ſome bullets were found to fit, and, after loading with powder merely by gueſs, I made eight ſhots, each ſufficient to pierce through a deer's head, and once even touched the edge of the white.

"We had ſeveral other trials both with rifles and air-guns, but the reſult afforded a convincing proof of the ſuperiority of the Engliſh manufactures. Several bets were made on this occaſion, but General Beaumont, the appointed judge, decided impartially in favour of my guns." Vol. I. p. 67.

The account alſo of wolf-hunting is really intereſting, and the following deſcription given with the vivacity and true ſpirit of a keen ſportſman, who has often been in at the death.

"The intenſe heat of the following day did not prevent us from throwing into the foreſt at four o'clock, and we ſoon rouſed a wolf, of which we had a view for five or ſix miles; however, there was no probability of killing but by ſhooting him, and this was not eaſily done, as the cover was extremely thick in underwood and heath, the avenues having been entirely neglected ſince the revolution.

"I heard ſeveral ſhots in different parts, and ſome of them ſo near together, that I did not ſuppoſe them to be at the ſame animal; however, the cry returned, and I faintly ſaw ſomething ruſh near me. The hunters then came up, and informed me, that they had ſhot at a wolf; and one of the party ſaid in an exulting tone, that he was confident he had mortally wounded him.

"I had twenty-one balls in my ſeven-barrelled gun, and truſted, if I could get a ſhot the leaſt clear of cover, I ſhould wound the game. We then took our reſpective ſtations in the *allées*, all agreeing, as is neceſſary, to ſhoot forwards. In about half an hour I heard the cry no more, and therefore daſhed on at a good rate for two miles, when I heard the hounds, but very faintly. Having placed myſelf in what I thought a likely paſs, I heard a ruſtling, and ſoon diſcovered an animal liſtening about ſixty yards diſtant. Agitated as I was at this moment, I could not

not decide whther I ſhould fire. I was certain of hitting with ſome of the balls, but as the cry continued to advance, I reſolved to wait, and in a little time *my gentleman* paſſed the avenue. He ſeemed jaded, and was evidently hit in the hinder part. I fired, but whether ſucceſsfully or not I could not tell. Running up to the boughs where he had appeared, I found them cut, and on examining carefully the range of the balls I conceived that I had certainly wounded him, in conſequence of which I remounted my horſe, and tallihoed ſo as to make the foreſt ring. In about ten minutes a couple and a half of my dogs appeared nearly together. Cauſtic and Conſul, grandſon and grand-daughrer of Merkin, of true *Conqueror blood*, ſeemed the moſt vermin. They flew counter down the avenue, but I halloed them back, and at this inſtant three couple and a half out of my four came in, and were immediately followed by Vixen, who appeared full as vicious. I caped them, and they went off at a rattling pace after the wolf, but ſtill they were almoſt mute.

"Having galloped on to the next avenue, I was joined by ſome ſtraggling gentlemen, and at length by the huntſman, whom I informed of what had tranſpired. He was in raptures with my hounds, and exclaimed, '*Par Dieu, Monſieur le Coloael, ce ſont des veritables chiens, ils ſont ſuperbes, ils tueront non pas ſeulement tous les loups, mais auſſi le diable.*' If I halloed like a madman, he certainly was not behind me in blowing, for I really thought he would have burſt either himſelf or his horn. The reſt of the ſportſmen, being furniſhed with horns, blew in confidence, and the noiſe they made has never ſince been out of my ears. Another ſhot proclaimed, that the game was again ſeen, when he turned ſhorter, and the hounds got nearer; and on my repreſenting to the gentlemen, that our hounds would ſoon outſtrip him, they politely agreed to fire no more. The wolf was now frequently ſeen, and at every turn the horns gave notice. He croſſed an avenue tolerably clear, when Vixen, who had joined us, ſaw him, and although juſt before jaded, the little devil got the ſcent and gave tongue. When ſhe ſeemed to be near and teaſing him, my hounds came up within two hundred yards of his jack, all in a ſheet, and even ſome of the French hounds, which had given up the chace, now came in. One of them, between a Newfoundland dog and a deep-mouthed Norman hound, worked very hard. The huntſman ſaid, '*Monſieur le Coloael, ce chien Norman eſt un gaillard, il aime les loups. Il ſera bientot mort.*' But I replied, 'I fear he will wound my hounds ſeverely, they are ſo few. If indeed, the pack were here I ſhould not fear him.'—'*N'ayez pas peur, Monſieur le Coloael,*' rejoined the huntſman; '*Je ſerai proche et je lui ſlangerai un coup de mon carabine.*'

"At this moment the wolf turned to us, when the terrier having a decided advantage from the thickneſs of the cover, continued catching at his haunches. I halloed, the huntſman blew

away, and the game was now at the point of death, ſurrounded by his enemies. His tongue hung out, and he was evidently wounded in more places than one, as he could ſcarcely draw his hind leg after him. After he had been tormented for ſome time by Vixen, he came to a ſort of opening in the ride, but in croſſing ſome deep ruts he fell in, and could not recover himſelf. The Norman hound and three others ruſhed in and threw him on his back. He ſnatched, but they ſeized him by the throat and back, whilſt Vixen had good hold of his haunch. I thruſt the end of my whip in his mouth, and the huntſman coolly tied his noſe, and drew his couteau de chaſſe, which I told him was unneceſſary; the hounds being at him, he muſt ſoon expire.

"Having blown our horns, and hallooed till we were almoſt dead with drought, we tied our horſes to ſome trees, and ſat down whilſt the wolf was dying. The huntſman ſaid it was '*Gros loup de quartier anée*,' and I obſerved he had a famous ſet of grinders and good dog teeth. He had received from the firſt fire of M. De Beaumont a ſmall piſtol ball through the upper part of his back, and one buck ſhot had grazed his neck. My balls being rifled very neatly, were eaſily known. Two of them had entered the fleſhy part of his thigh, and a third, which croſſed the kidneys, ſeemed to have given the mortal wound, as without that the huntſman ſaid he would have ſtood much longer; and his bruſh had ſuffered from ſome balls, which almoſt every gentleman preſent aſſerted to have been his own.

"Having opened our canteens, and taken ſome refreſhment, I ordered the carcaſe of the wolf to be thrown to the hounds, and the greateſt part of it was ſoon devoured; but the French hounds would not touch it. On examining the dogs, we found that one of Conſul's ears was almoſt bit off; Cauſtic was ſadly cut on the ſide of her face, and the reſt a little injured. Vixen had eſcaped with only a bloody noſe; that was, indeed, a ſevere wound for a terrier, but ſhe did not ſeem to mind it; and indeed they all ſuffered much leſs than I expected." Vol. II. p. 3.

The engravings introduced by way of elucidation are of unequal execution, but altogether the volumes are elegant. They have alſo another claim on our indulgence. Their publication was not determined upon from any vain ambition of literary diſtinction, but from benevolent motives; we truſt, therefore, that they will have an adequate degree of ſucceſs. The author, it appears, gave his manuſcript to an old ſchoolfellow reduced in his circumſtances, with his permiſſion to make what he could of it. A book publiſhed under ſuch circumſtances is hardly fair critical *game*. Here therefore we reſt on our *arms*,

ART.

ART. II. *Letters addreſſed to the Daughter of a Nobleman, on the Formation of Religious and Moral Principle. In two Volumes. By Elizabeth Hamilton, Author of Letters on the Elementary Principles of Education, &c. &c. &c.* Cr. 8vo. 10s. Cadell and Davies. 1806.

THE ſatisfaction which we received from Miſs Hamilton's *Letters on Education*, as well as from her *Memoirs of Agrippina*, was ſuch, that we opened the volumes before us with expectations of amuſement and inſtruction, which, though indeed high, have not been diſappointed. That the principles on which ſhe propoſed to conduct the education of early youth are right, no one will queſtion, who has paid any attention to what paſſes in his own mind, and what appears to paſs in the minds of children; but we all know, that principles which are indiſputably right in theory, cannot, in this mixed world, be always carried into practice. In Miſs Hamilton's principles there is, indeed, nothing which is not obviouſly practicable by a ſound judgment combined with a vigilant eye; but neither parents nor governeſſes are always poſſeſſed of theſe two moſt important qualifications of an inſtructor of childhood. We could not, therefore, but wiſh to ſee the effects of due attention to the mental law of aſſociation aſcertained by experience, and by the experience of one, by whom the law itſelf is ſo thoroughly underſtood. In the Memoirs of Agrippina we have, indeed, ſome ſtriking proofs of the pernicious conſequences of improper aſſociations, early formed in a mind naturally well diſpoſed; but, for the reaſons which we have elſewhere aſſigned *, the life of Agrippina can be neither very inſtructive nor very intereſting, to any female of the preſent day. But when we learned, that Miſs Hamilton had been intruſted with the office of ſuperintending the education of the daughters of the Earl of ——, and found the Letters before us addreſſed to Lady Elizabeth B——, that Nobleman's eldeſt daughter, we were prepared for diſcuſſions, in which every woman of good ſenſe and good education muſt be deeply intereſted. The firſt paragraph of the preface, indeed, gave us ſome alarm leaſt the head of the fair author, found as it is, had become giddy in conſequence of the incenſe ſo liberally burnt before her; but we ſoon found, that

* Vol. XXVI. p. 26, &c.

the preface is by much the moſt exceptionable, if not the only exceptionable part of the two volumes. As Miſs Hamilton is a favourite author with us, we ſhall take the liberty to point out what appears to us faulty in this preface, in hopes, that, in any future publication, ſhe may profit by our preſent, as much as ſhe ſeems to have done by ſome of our former animadverſions.

"In ſubmitting," ſhe ſays, "the enſuing pages to the ordeal of criticiſm, the author *has no hopes of their paſſing unſcorched through its tremendous flames;* nor is ſhe weak enough to expect that any thing (which) ſhe can urge will induce her judges to *temper for her the heat of the burning plough-ſhare.* Were ſhe not provided with a taliſman, *of which ſhe has in many inſtances proved the efficacy,* ſhe would ſhrink hopeleſs from the trial; but *confident* that upon this occaſion it will not be found to have loſt any of its virtue, ſhe binds it to her boſom, and proceeds, if not without apprehenſion, *at leaſt without diſmay.*"

In this paragraph there is a petulant ſelf-ſufficiency, which, if diſplayed by any other woman, Miſs Hamilton would have been among the firſt to pronounce unbecoming the female character. If ſhe believe the ordeal of criticiſm to be *really tremendous*, what taliſman can ſhe poſſeſs, which ſhould give her ſuch confidence to encounter the trial? If ſhe do *not* believe it to be tremendous, does not this ironical ſtyle betray a contemptuous arrogance, which would not become any character, either male or female? But ſhe has no hopes that for her the critics will temper the heat of their burning plough-ſhares, and is confident that her taliſman, of which ſhe has often proved the efficacy, has loſt none of its virtue! We really know not on what occaſion ſhe has been called upon to put the virtue of her taliſman to the teſt. For her the Britiſh Critics, at leaſt, have never *heated* their plough-ſhares; though, conſidering her intellect as very ſuperior to that of an ordinary bookmaker, they pointed out with freedom what ſeemed to be defects in her former publications; and ſuch of their brother journaliſts as they have conſulted appear to have treated her in the ſame manner, and probably for the ſame reaſons. It is not worth while, and could ſerve no purpoſe whatever, to point out the particular defects of ſuch trifling publications as *Letters from the Mountains*, and nine-tenths of thoſe *novels*, of which ladies are daily delivered; becauſe no perſon, who has any thing elſe to do, can be ſuppoſed to waſte time in the peruſal of ſuch things, and ſtill leſs to conſult them for leſſons of wiſdom. But with reſpect to Miſs Hamilton's works, the caſe is very different. The *Let-*

ters from a Hindoo Rajah, the *Memoirs of Modern Philoſophers*, the *Letters on the Elementary Principles of Education*, and *the Memoirs of Agrippina*, diſplay ſuch powers of thinking, and of thinking juſtly, as to give to their author a claim to be liſtened to with deference; and to the writings of ſuch an author we are always deſirous to lend our aid to correct every obliquity.

On this account we regret that ſhe ſhould have expreſſed herſelf as ſhe has done in this ſame preface (p. 20, &c.) of the opinions called orthodox, and of thoſe females who have entered the liſts as what ſhe calls champions of the Church of England. The thorny labyrinth of controverſy is not, indeed, the place in which a lady would chooſe to take her literary walk, nor ſhall we ever adviſe any one of the ſex wantonly to entangle herſelf in ſuch difficulties; but as Miſs H. diſcuſſes, with confidence, queſtions of profound metaphyſics, ſhe might have ſtated more explicitly than ſhe has done the reaſons on which ſhe gives the preference to the Church of England.

" To be of no church, we have been told *, is dangerous;" and it is little leſs dangerous to wander from church to church, or from ſect to ſect. If it be true, that " religion will glide by degrees out of the mind, unleſs it be invigorated and reimpreſſed by external ordinances, by ſtated calls to worſhip, and the ſalutary influence of example;" it is equally true, that thoſe who, without having ſtudied the ſcheme of chriſtianity, go to any place of public worſhip, in which the *word* is ſaid to be preached, will gradually imbibe very inconſiſtent notions, or loſe all reverence for the peculiar doctrines of chriſtianity. Such perſons, having no fixed principles by which to try the ſpirits of the various ſects with which they occaſionally communicate, no ſooner diſcover that the *word*, by which their ears have been ſo often tickled, is differently interpreted by the " many falſe prophets that have gone out into the world," than they are tempted to conclude, either that the chriſtian doctrines of ſanctification and redemption, &c. are difficult to be underſtood, or that the ſcriptures of truth are an impoſture. Mrs. Weſt, therefore, in her *Letters to a Young Man*, and Mrs. Jackſon, in her *Dialogues on the Doctrines and Duties of Chriſtianity*, were well employed when pointing out the peculiar excellencies of the Church of England; and it is with no good grace that an author, who has ſtudied the phi-

* Johnſon's Life of Milton.

loſophy

loſophy of Locke, and Hartley, and Reid, proclaims her own *inablility* for ſuch a taſk, and ſneers at every female who has attempted it. From the manner in which Miſs H. writes on this ſubject, a ſtranger to the ſtate of religion in this country would ſuppoſe, that the preſent age is characterized by bigotry and intolerance, and that the champions of the Church of England "hurl defiance upon all who think they may be ſaved, though they come not within its pale." Yet every Engliſhman knows, that our church has always been eminently tolerant; that her champions, though they wiſh "every man to be fully perſuaded in his own mind," leave the "dealing of damnation round the land" to Catholics and Calviniſts; and that the character of the preſent age is not bigotry, but ſcepticiſm and indifference, or, as *modern philoſophers* chooſe to expreſs it, *liberality* of ſentiment. But we proceed from the preface to the examination of the letters themſelves, which we have found a more pleaſing taſk.

In the firſt letter, which is merely introductory, reaſons are aſſigned for addreſſing Lady Elizabeth through the medium of the preſs, with which, if they be ſatisfactory to that lady and her father, every other reader muſt be more than ſatisfied. The object of education is to promote temporal and eternal happineſs; and to the attainment of this object the fair author ſhows the neceſſity of occaſionally ſacrificing a preſent enjoyment; the value of time, which, when once loſt, cannot be recalled; and the importance of acquiring fixed principles. Such principles can reſt only on the firm conviction, that for our actions we are all accountable to God; and that God is conſtantly preſent with us, and underſtands our thoughts long before. As connected with this conviction ſhe treats of prayer and habitual devotion, on which ſhe throws out many admirable reflections, ſhowing its tendency to fix in the mind a ſenſe of the divine preſence, and why it ſometimes fails to produce this effect. She then examines the principles of truth and juſtice, animadverts on the tendency of the paſſions to miſlead the underſtanding; ſhows that belief in the preſence of God is the only ſecurity againſt being thus miſled; makes ſome judicious reflections on the principles of honour, which ſhe proves to be utterly inadequate to direct the conduct; and returns again to the principles of truth and juſtice, from which no deviation ought ever to be allowed.

She then conſiders the objections commonly urged againſt the practice of ſincerity, to the extent for which ſhe pleads; ſhows that it is not incompatible with politeneſs; reprobates

diſſimulation

diſſimulation in all its forms; and ſets in a ſtrong light the turpitude of detraction and calumny. In the courſe of theſe diſcuſſions Miſs Hamilton treats of a gift, for the uſe of which thoſe who poſſeſs it will undoubtedly be called to account by God, though it is not often conſidered in this light either by moraliſts or divines. The gift to which we allude is *influence*, which ſhe conſiders as peculiar to no ſtation, but as derived from birth, fortune, rank, talents, or virtue, ſhowing its powerful operation in ſociety, and the duty of directing that operation by the principles of truth and juſtice. She often illuſtrates her precepts by appoſite ſtories, of which *the tame pigeon*, in letters 8th and 9th, and the anecdotes of *Frederic* and *Albert*, in the two ſubſequent letters, are peculiarly excellent; though we could not help feeling ſome regret that both ſtories are left incomplete, and juſtice not rendered to the different characters. The firſt volume is concluded with a recapitulation of the principles which have been unfolded, and an earneſt invitation to her young correſpondent to examine the foundation on which ſhe reſts her hopes.

In this volume are ſo many profound as well as uſeful reflections, expreſſed in elegant language, that we ſhould be at a loſs what to extract for the inſtruction of our readers, were not the following juſt diſtinction between *knowledge* and *principle* the baſis of the author's ſyſtem of education.

" It may, in the firſt place, be expedient to conſider what we mean by *principle*. It is a term ſo often made uſe of, that it muſt be familiar to your ear; but you know (that) I am a great friend to accuracy, with regard to our notions reſpecting the meaning of the words (which) we uſe; nor have I often found the precaution unneceſſary, eſpecially when a term is employed in more ſenſes than one.

" When we ſpeak of the *firſt principle* of any thing, we mean ſomething that is eſſential to its exiſtence, and without which it could not be. Thus, we ſay that to believe in God is the *firſt principle* of all religion, becauſe without a belief in God there could be no religion whatever. We ſay likewiſe, that truth and juſtice are firſt principles in morals, becauſe truth and juſtice are eſſential to our notions of morality. But when we ſay, that ſuch a one has good or bad principles, I am afraid we do not always ſo thoroughly comprehend the full force of the expreſſion.

" To have good principles is not merely *to know our duty*, and to be *furniſhed with the beſt motives* for performing it; but to have this knowledge and theſe motives converted into *active habits of the mind*, ſo that whenever we are called to judge or to act,

act, we may *inſtantly* and involuntarily (without deliberation*) judge and act as they preſcribe.

"The difference between a good education and a bad one, in my opinion, is, that in the courſe of the former the young mind is *aſſiſted* in transforming the precepts of religion and virtue into thoſe habits of thinking and acting, which are termed ruling principles; and that in the latter, no ſuch aſſiſtance is afforded." (Vol. I. p. 11.)

Theſe are juſt reflections, which ſhow, that the author underſtands thoroughly the mental law of aſſociation, into which ſhe reſolves, as the writer of this article has long ſince reſolved, what the followers of Shafteſbury and Hutcheſon call the *moral ſenſe*.

In the ſecond volume Miſs H. details to her young correſpondent her own notions of religion, which are liberal, though not lax; and rational, though neither arrogant nor ſceptical. Of *natural religion* ſhe writes with great correctneſs, inſiſting, as we have often done, that no ſyſtem of true religion ever was, or probably could have been formed by the unaided intellectual powers of men†. She admits, however, as every one capable of reflection muſt admit, that the being and many of the attributes of God, when once they are by whatever means brought into view, are capable of a rational proof; though ſhe contends, and we think with truth on her ſide, that reaſon has no *data* from which to infer whether there be but one God, or more than one. At all events, we know that polytheiſm was the prevailing religion of the whole ancient world; and that the children of Abraham were ſelected by God to be the repoſitory of the revealed doctrine of the divine unity.

Of the ſcriptures of the Old Teſtament, containing the hiſtory of the various revelations vouchſafed to men, ſhe gives a very perſpicuous, though conciſe view, beginning with the primeval ſtate of man, his forfeiture of immortality, and the conſequences which enſued. She briefly mentions the promiſe of a future redeemer obſcurely given to the firſt pair, renewed to Abraham, to Jacob, to David, to

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* We have inſerted this clauſe as expreſſing what Miſs H. undoubtedly means by the word *involuntarily*. That word cannot be here uſed in its literal ſenſe; for the author knows well, that a deed involuntarily done is, in a moral view, neither good nor evil.—*Rev.*

† See particularly our XXIId. Vol. p. 397, &c.

Moſes,

Moſes, and to the long line of Jewiſh prophets, with additional brightneſs, gradually increaſing as the fulneſs of time approached. She makes ſome very judicious obſervations on the various laws, moral, political, and ceremonial, which were given to the Jews, as well as on the ſanctions by which thoſe laws were guarded and enforced; and ſhows the great importance to Chriſtians of ſtudying the Old Teſtament, illuſtrating her arguments by a moſt appoſite ſimile.

Miſs Hamilton's object, however, is not to teach her pupil a ſyſtem of theology; and whoever ſhall judge of the merit of her book by this ſtandard will do her great injuſtice; though ſeveral theological opinions are thrown out, which ſhow that ſhe could have performed much more than ſhe has undertaken. She treats of revelation only as the guide of human conduct; and though ſhe repeatedly enforces the great truth, that there is "none other name under heaven given among men whereby we muſt be ſaved," than the name of Jeſus Chriſt, ſhe expatiates on the ſeveral diſpenſations of revealed religion, chiefly as they give us juſt views of the attributes and omnipreſence of God; of our being accountable to him for all our thoughts, words, and actions; and of the duties which, as rational and moral beings, we owe to our Creator, to ourſelves, and to our fellow-creatures. With this view ſhe gives a very uſeful commentary or paraphraſe on the four firſt commandments of the decalogue; and obſerves of the other ſix, that they relate to the particular duties of ſocial life, on which it is not her preſent object to enter into any diſcuſſion. In the letter where ſhe treats more particularly of the giving of the law, we meet with ſome reflections on *miracles*, and on what are called *the laws of nature*, which are ſo ſtrikingly juſt, that we cannot refuſe ourſelves the pleaſure of tranſcribing them.

"To ſuch acts of divine power as are out of the common courſe of nature, and are wrought for any particular purpoſe, we give the name of miracle; but we ſhould do very wrong to imagine, that it required any effort in the Divine Being to operate in one way more than in another. Who ſhall preſume to ſay, that we, or any living creatures, nay, that the world itſelf, or any of the thouſands of worlds that roll around, could continue to exiſt for a ſingle moment without a ſpecial act of divine power?

"The general laws that govern the univerſe give ſuch an appearance of regularity, that we are apt to forget that thoſe laws are only modes of acting—to be employed, or to be ſuſpended, or to be abrogated, as it ſhall ſeem good to him who has appointed them. We expect the return of day and night, of ſummer and winter, becauſe we have been accuſtomed to ſee them return; but

that

that they do thus return, is no leſs the act, the ſpecial act, of Omnipotence, than that will be which ſhall arreſt the planets in their courſe, when the mighty angel from heaven ſhall *ſwear by him that liveth for ever and ever, that time ſhall be no more.*" (Vol. II. p. 50.)

Theſe ſentiments, when thus ſtated, appear not more juſt than obvious; and yet it is certain, that had they been univerſally, or even generally attended to, the objections of Hume and others to the miracles of the Goſpel could have excited no great alarm. From the Jewiſh diſpenſation, which this author very properly conſiders as preparatory to the Chriſtian, ſhe proceeds to an examination of the doctrines and precepts of the New Teſtament, obſerving, that

"The puniſhments and rewards declared by Moſes were national and temporal *. The puniſhments and rewards declared by Jeſus are individual and eternal. And as ſurely as the children of Iſrael obtained poſſeſſion of the land promiſed to their fathers, ſo ſurely ſhall we obtain poſſeſſion of that inheritance promiſed by God through Jeſus Chriſt, if we, on our parts, perform the conditions of the engagement. As ſurely as the children of Judah were led into captivity by the King of Babylon, according to all that had been foretold them by the prophet, ſo ſurely ſhall you and I be condemned at the day of judgment, if we, like them, refuſe to liſten to the prophet's voice." (P. 102.)

Miſs Hamilton explains the conditions of the Goſpel covenant with great perſpicuity; obſerves that the ſelf-denial enjoined by our holy religion could not be practiſed, were we not ſupported by the grace of God's holy ſpirit; ſhows the neceſſity of uſing the means preſcribed in the Goſpel for obtaining that grace; gives an excellent paraphraſe of the Lord's Prayer; points out the importance, even in a moral view, of the Two Sacraments of Baptiſm and the Lord's Supper; and illuſtrates her reaſoning on the effects of them by a very inſtructive anecdote of the author of the

* The reader may ſee this very completely proved, if he really think that it ſtands in need of proof, in the Latin works of Biſhop Bull, and in Warburton's *Divine Legation of Moſes*. That all the enlightened Iſraelites believed in a future ſtate of retribution is indeed indiſputable; but ſuch of them as believed this on any good ground, reſted their faith on the future redemption to be wrought by the Meſſiah; for, as our church teaches, "both in the Old and New Teſtament everlaſting life is offered to man by Chriſt, who is the only mediator between God and man." *Article* 7.—*Rev.*

Night Thoughts. She ſays not one word of the apoſtolical rite of *Confirmation*, at which we are the more ſurpriſed, as being treated as ſhe has treated baptiſm, it might have been made the vehicle of much valuable inſtruction.

In the concluding letters ſhe places in a ſtriking light the temptations to which thoſe in the higher ranks of ſociety are neceſſarily expoſed, and ſeems peculiarly anxious, on this account, for Lady Elizabeth and her ſiſters, of whom ſhe takes a moſt affecting farewel. This we ſhould tranſcribe, as a ſpecimen of beautiful writing, had not the article already ſwelled to more than its juſt bulk, and were we not perſuaded that the following reflections on Chriſtian faith would be more generally uſeful, as they are undoubtedly more original.

"Belief in the Son of God, and in all that he has revealed, muſt be cheriſhed in the heart as an active principle, before it can avail us as a hope of ſalvation. It will be here, as in the common affairs of life, when we ſeriouſly believe we ſhall act accordingly. Let us ſee if we can illuſtrate this by an example.

"You know the properties of the magnet, and have ſeen the uſe made of it in the mariner's compaſs. Convinced by experience of the invariable fidelity of his extraordinary guide, the European ſailor launches out into the expanſe of ocean, and truſting, without doubt or heſitation, to the direction of his metallic conductor, ventures to explore ſeas and regions which were never before explored by any of the human race. Here you ſee faith a principle of action.

"Let us now ſuppoſe that an Engliſh ſhip touches at one of the lately-diſcovered iſlands in the ſouthern ocean, and that the captain having, to gratify the curioſity of the natives, explained the nature of the mariner's compaſs, makes them a preſent of it at his departure.

"The natives, quite proud of their acquiſition, boaſt of it to all their neighbours, as a charm, which will, whenever they pleaſe, waft them to the land of the ſtrangers. But, while they thus boaſt, they never attempt to uſe the precious gift. Their belief in its fidelity is not ſufficiently ſtrong to conquer their apprehenſions. They dread as much as ever the conſequence of loſing ſight of land. The compaſs is, therefore, to them of no uſe; it is a mere nominal benefit, tending only to increaſe their pride and ſelf-importance. It is, in ſhort, to them juſt what Chriſtian faith is to numbers who call themſelves Chriſtians—it makes no ſort of alteration in their conduct." (P. 118.)

We have now given to our readers as complete a view as our limits will permit of the contents of theſe two intereſting volumes; and it is needleſs to add, that, in our opinion, they

they do equal honour to the head and the heart of their fair author. The ſtyle is, in general, elegant, perſpicuous, and forcible; but we truſt that Miſs Hamilton will not accuſe us of heating our plough-ſhares, though we ſay, that the firſt volume is in this reſpect ſuperior to the ſecond, and that in both there are a few faults, which muſt attract the notice of every eye. The firſt of theſe which arreſted our attention is a *ſyſtematic* omiſſion, as it appears to us, of the relative pronoun, which we have occaſionally ſupplied in the extracts that we have made from the firſt volume. We are perfectly aware, that there are critics who deem ſuch omiſſions beautiful in the ſtyle of familiar letters; but ſurely letters on the moſt important and ſacred ſubjects which can occupy the mind of man, and written for the expreſs purpoſe of being publiſhed, are not *familiar*, in the only ſenſe in which the word can be uſed in this criticiſm; and ſuch are the letters which compoſe theſe two volumes. But had they all the levity and airineſs which the word *familiar* was ever employed to expreſs, no omiſſion, by which the ſenſe is obſcured, could, even in ſuch compoſitions, be a *beauty;* and the ſenſe is unqueſtionably obſcured in ſome degree by the omiſſion of the relative in the middle clauſe of the following ſentence:

" Notwithſtanding the demonſtrations which God had given of his power and wiſdom, his juſtice, mercy, and truth; notwithſtanding (that) the powerful impreſſion (which) theſe demonſtrations made upon the ſenſes was ſuch as to give to this rude and otherwiſe unenlightened people more ſublime conceptions of the power and majeſty of the Supreme Being than any other nation ever poſſeſſed; notwithſtanding all this, they yielded to temptation." (Vol. II. p. 82.)

Miſs Hamilton occaſionally places the words *alone* and *only* ſo as to give to the ſentences, or clauſes of ſentences, in which they occur, a meaning different from that which ſhe intends to expreſs. Thus (Vol. I. p. 14.) ſhe ſays, " It is by conſtant and habitual exerciſe that it (principle) can alone be confirmed;" the grammatical meaning of which is, that principle, without any thing joined with it, or principle only, can be confirmed by conſtant and habitual exerciſe; but her meaning ſurely is, that " by conſtant and habitual exerciſe alone (i. e. by nothing elſe) principle can be confirmed."—Again ſhe ſays of the Chriſtian ſacraments, " Nor are they only calculated to increaſe our faith and to excite our hope, but to purify our deſires, to regulate our affections, and to ſtrengthen our principles;" whereas her meaning

ing obvionſly is; " Nor are they calculated only to increaſe our faith and to excite our hope, but alſo to purify our deſires," &c. This is a fault into which ſome of our beſt writers occaſionally fall, through inattention to thoſe laws of human thought, on which all *grammar rules* are founded; but we have ſometimes detected Miſs Hamilton deviating from the moſt obvious of theſe rules.

On one occaſion, though we neglected to note where, we found her adopting that very abſurd ſoleciſm, which has ſometimes threatened to become prevalent, of ſubſtituting the active verb *to lay* for the neuter verb *to lie*. She ſays too (Vol. I. p. 106.) " And when, after ſuch diſappointments, *one* can retire into *their own hearts*," inſtead of " into *his* or *her own heart*. Again (Vol. II. p. 85.) " It is for you and *I* (*me* unqueſtionably) to know" &c. and, ſpeaking of the power of God, ſhe ſays, (p. 45.) it " is no leſs wonderful in the formation of the ſimpleſt flower, or in the organization of any living creature, *as* (than) in all the mighty things which he did," &c. We could wiſh likewiſe that in theſe ſerious and often ſolemn letters, which, though addreſſed to a very young correſpondent, are intended to be read by the public at large, Miſs H. had avoided ſuch childiſh appellations as Lady Elizabeth's *papa*, and Miſs Glaſs's *grand-mamma*, which are ſuited only to the nurſery.

But though we have felt it our duty to point out theſe trifling blemiſhes, in letters of very ſuperior merit, we beg leave to aſſure the public, that we have been inſtructed as well as amuſed by them; and that we are convinced, that no young lady in the kingdom, nor old lady neither, will read them with due attention, and earneſtly endeavour to obſerve the precepts which their author inculcates, without becoming a wiſer and better Chriſtian.

ART. III. *The Hiſtory and Treatment of the Diſeaſes of the Teeth, the Gums, and the Alveolar Proceſſes, with the Operations which they reſpectively require. To which are added, Obſervations on other Diſeaſes of the Mouth, and on the Mode of fixing Artificial Teeth. Illuſtrated with Copper-plates. By Joſeph Fox, Member of the Royal College of Surgeons, &c.* 4to. 170 pp. Price 1l. Callow, Craven-court, 1806.

THE firſt volume of this work, of which we gave an ample account in the XXIId. Volume of our Review, treated of the formation of the Teeth, and the order of their

appearance, of the method of redreſſing irregularities in their poſition, and of remedying the diſorders occaſioned by dentition, or the cutting of the teeth. In this volume the author treats of the diſeaſes affecting the permanent, or ſecond crop of teeth, the gums, and the alveolar proceſſes, and ſhows the appropriate remedies; or where the decay of the teeth is ſo conſiderable that they are incapable of being preſerved, the author teaches the method of ſupplying their places with artificial ones.

The teeth, like the reſt of the bones, are liable to inflammation, but do not, like them, exfoliate. The death of any part of the crown of a tooth conſtitutes caries. As this is the moſt frequent diſeaſe affecting the teeth, the author treats it with proportional attention. In the inciſores, the caries uſually begins at the ſides, between the teeth. The inciſors of the under jaw, the author obſerves, very ſeldom become decayed. When the caries has deſtroyed the crown of the tooth, it will frequently break off, and leave the fangs in the ſocket, where they will often remain many years, without occaſioning pain or any conſiderable inconvenience.

The cauſe of caries, the author, ſuppoſes to be inflammation of the membrane lining the internal cavity of the tooth. The inflamed membrane ſeparates from the bone, whence a ſtoppage of the circulation, and the conſequent death of the tooth.

"This opinion," the author ſays, p. 13, "is confirmed by comparing the ſymptoms which accompany inflammation in other bones, with thoſe which are occaſionally felt by perſons in their teeth previouſly to any appearance of caries."

Tooth-ach, the frequent conſequence of what is called a cold in the face, is not unuſually followed by caries in one or more of the teeth. "But decay of the teeth may ariſe," we are told, p. 17, "from certain ſtates of the conſtitution, in which the functions of the body are performed irregularly, inducing various dyſpeptic ſymptoms." The author ſeems here to have put the cauſe for the effect, the irregularity or incapacity of the organs to perform their office, being moſt probably the conſequence, not the cauſe, of indigeſtion. Perſons recovering from fever frequently find that their teeth have been much injured by the diſeaſe. The inhabitants of warm, inland counties are leſs liable to caries of the teeth than thoſe living on the ſea-coaſt, in colder ſituations. We ſhall be content in this, as well as in many other parts of the work, to ſtate the facts, in which, we preſume

ſume the author may be found to be generally correct, without giving the reaſons he aſſigns for them, to which the ſame credit cannot often be given. The author thinks caries is communicable from one tooth to another that is in contact with it, though he acknowledges that there are many inſtances of the diſeaſe being confined to the tooth where it began.

The principal means of preventing the decay of the permanent teeth, as far as that is within our power, conſiſt in uſing the neceſſary means to occaſion them to grow up regularly, not preſſing upon each other, and if any of the temporary teeth ſhould be decayed, or ſhould reſiſt the growth of the permanent ones, they ſhould be removed. The new teeth ſhould be kept clean, that is, the mouth ſhould be waſhed after every meal, to prevent any part of the food from remaining fixed between them; and the teeth ſhould be rubbed, the author ſays, with a bruſh dipped in ſimple water; perhaps paſſing the bruſh over a bit of Windſor ſoap would be an amendment, as water by itſelf would ſcarce remove the ſordes which is apt to adhere to them. No indication of the age, general ſtate of health, or chance of life, can be drawn from the appearance of the teeth; caries of thoſe organs affecting equally the young and the old, the feeble and the robuſt. For the cure of toothach, or an incipient caries, the author recommends a drop or two of the tincture, or a particle of ſolid opium, to be introduced into the hollow, or to be applied as nigh to it as is practicable; or oil of cloves, camphor, pellitory of Spain, may be uſed, or the patient may ſmoke tobacco. Should theſe fail, a particle of lunar cauſtic may be uſed, and repeated until the caries is deſtroyed, and the cavity may be then filled up with gold leaf. Theſe methods not ſucceeding, the tooth muſt be extracted. The other diſeaſes affecting the teeth, which are treated of by the author, are, exoſtoſis, or a bony enlargement of the fangs, necroſis, and ſpina ventoſa. In the firſt, the crown of the tooth remains ſound and unchanged, while the fangs continue increaſing in bulk, and exciting pain by preſſure. Necroſis, or a total loſs of the living principle, occurs alſo to teeth that are to appearance ſound and healthy, and more uſually to the front than any other of the teeth. When the fang of a tooth has loſt its living principle, the ſocket becomes inflamed, the gum appears of a dark and duſky red colour, is looſe in its texture, and at length matter, offenſive in ſmell, oozes out between the gum and the tooth, which becomes looſe. In the early ſtage of necroſis, the progreſs of the diſeaſe may be ſtopped by occaſionally ſcarifying

fying the gums; but in its more advanced ſtage, the pain is only to be quieted by extracting the diſeaſed tooth. The diſeaſe, however, is rarely confined to a ſingle tooth, but proceeds from one to another, until all the front teeth, and frequently ſome of the molares, are totally deſtroyed. The ſpina ventoſa affects only, the author thinks, the inciſors and cuſpidati of the upper jaw. It conſiſts in an inflammation and thickening of the membrane lining the internal cavity of the tooth, followed by a formation of matter, which paſſes through the aperture at the point of the fang, into the ſocket. The appearance of the gums is like that which takes place in necroſis, and there is a ſimilar diſcharge of fetid matter. The tooth ſhould be extracted as ſoon as the diſeaſe is known to exiſt, as it admits of no cure, and is very apt to infect thoſe that are contiguous to it.

The author next treats of diſeaſes of the gums, which are either original, or derived from caries or other affections of the teeth. The gums in their healthy ſtate have little ſenſe, but when inflamed they are tender and very ſuſceptible of pain. They ſometimes become looſe, and ſpongy in their texture, bleeding on the ſlighteſt violence being offered them. This affection, which is called by the name of ſcurvy in the gums, is beſt remedied by frequently ſcarifying them, and by waſhing the mouth, ſeveral times in the day, with an infuſion or decoction of Peruvian bark, to which may be added tincture of myrrh, alum, acid of vitriol; or arquebuſade may be uſed, by itſelf or a little diluted, as circumſtances ſhall direct. An oppoſite affection to this is an enlargement of the gums, or a preternatural growth of them. This is frequently occaſioned by the rough edges of a broken tooth cutting and irritating them. The author has ſeen tumours, ariſing from this cauſe, which have grown to the ſize of a walnut. In every inſtance, the attempt to reduce the tumour muſt begin by taking out the offending tooth. This will frequently be found to be all that is neceſſary, the ſwelling afterwards gradually ſubſiding. Sometimes, however, the tumours will remain; they muſt then be removed by paring them off with a knife, or by encloſing them in a ligature. The author prefers the latter way, on account of the great effuſion of blood conſequent on taking them away with a knife. As the baſes of them are frequently very broad, he recommends uſing a double ligature, the manner of employing which is deſcribed at p. 78. In the ſubſequent chapters the author gives an account of the diſeaſes of the alveolar proceſſes, which are ſometimes totally abſorbed, occaſioning the teeth, now deprived

prived of their principal ſupport, to fall out; and of the formation and depoſition of tartar around the necks of the teeth, which, if not timely removed, at length occaſions ſimilar accidents. On theſe ſubjects, and on the effects of mercury on the teeth, the reader will find many intereſting and judicious obſervations. At p. 112 are accounts of two caſes of exfoliation of the jaws, occaſioned by abſceſſes conſequent to the ſmall-pox. One of them was under the care of Mr. Doratt, of Bruton-ſtreet, who concludes his deſcription of the state of his patient with the following account of the ravages the diſeaſe had committed. This account we recommend to the ſerious attention of Mr. Birch and his coadjutors. "A large piece of bone," Mr. Doratt ſays, "with ſeveral teeth, exfoliated or ſeparated from the upper jaw, and another piece from the under jaw; and another large piece is expected ſoon to come away." Will not this more than match the worſt accidents that have occurred after the cow-pox?

The diſeaſes of the antrum Highmoreanum follows. They are accurately deſcribed, and methods of treating them inſtituted, that appear to be judicious. Among the plates, which are in general neatly engraved, are ſome delineations, ſhowing the effects produced by a ſort of exoſtoſis. One of the figures, taken from a preparation in the poſſeſſion of Mr. Heaviſide, is very curious. The author then curſorily notices, as connected with his ſubject, fiſſures of the bones of the palate, a frequent concomitant of the hare-lip; and diſlocation of the lower jaw. This accident occurred to a lady while the author was drawing a tooth; and failing to reduce it by the method uſually practiſed, he had recourſe to a flat piece of wood, uſed as a lever, as recommended by the late Profeſſor Monro, which proved effectual. On the method of drawing teeth, and of making and fixing artificial teeth, ſome general obſervations are given; but theſe being mechanical arts, they are only, he rightly intimates, to be acquired by practice. It is generally ſuppoſed, that if the enamel of the teeth is broken, or by any accident abraded, the teeth will become carious, and on that account the practice of filing them has been conſidered as prejudical. This author, on the contrary ſays, p. 134,

"The decay of a tooth is never occaſioned by the loſs of a part of the enamel, provided it be ſuperficial, and not entering the cavity. This is frequently ſeen in thoſe caſes where a piece of a tooth has been broken off, and caries has not been produced.

In like manner, a conſiderable portion of a tooth may be filed away, and the remainder will continue perfectly ſound."

In caries occurring between two teeth, the author files off the decayed part, by which means he frequently ſtops the progreſs of the diſeaſe in the decayed tooth, and prevents its infecting that which is contiguous. When two teeth preſs on each other the author uſes a file, and rubs off ſo much from the tooth as is ſufficient to allow a piece of paper to paſs between them, without apprehending any ill conſequence from the injury neceſſarily done to the enamel. In this opinion, however, he is not generally followed by his brethren in the profeſſion; but from the attention he has manifeſtly paid to the ſubject, and the intereſt he has to be careful not to encourage any practice that may prove pernicious to the teeth, we are inclined to believe he will be found to be right. We ſhall here cloſe our account of this uſeful practical work, in which the author has collected a larger body of information on the management of the teeth and gums, and on the treatment of them when diſeaſed, than is to be found, we believe, in any other work extant.

ART. IV. *An Inquiry into the requiſite Cultivation and preſent State of the Arts of Deſign in England. By Prince Hoare.* 12mo. 270 pp. 7s. Phillips. 1806.

THE great intereſt the more enlightened part of the public appear to take at preſent, in whatever relates to painting and ſculpture has produced various publications on this ſubject, the moſt prominent of which are Mr. Shee's "Rhymes on Art," noticed in our 26th vol. p. 263; and the preſent "Inquiry," by Mr. Prince Hoare, ſecretary of foreign correſpondence to the Royal Academy.

To thoſe who are only acquainted with this author as an ingenious and ſucceſsful dramatic writer, his obſervations on the fine arts may not appear with ſufficient authority to give them currency, and are in danger, perhaps, of being either wholly neglected, or what is worſe, claſſed with the empty and conceited ſpeculations of a Winckelman or a Webb. It becomes material therefore to ſtate, that the younger part of Mr. Hoare's life was paſſed in the ſtudy and practice of painting; which he purſued with a ſucceſs that juſtified an expectation of future excellence, and excited ſome ſurpriſe at

at his having withdrawn himſelf from a profeſſion, to which his character and talents would have been an honour. With the feelings natural to one whoſe early days had been rendered pleaſant by ſo captivating a ſtudy, and to fulfil a duty he probably conceived incumbent on him to perform, as a member of the Royal Academy *, he pleads the cauſe of the arts againſt the prejudices of connoiſſeurs and the malice of dealers—againſt the inſulting arrogance of French critics, and, we are ſorry to add, of Engliſh ones alſo; who with an affected candour, but real injuſtice, have extolled the talents of foreign artiſts, to the great injury of our own.

To this end, after endeavouring to ſhow the intereſt which England is entitled to take in the arts, in common with all other nations, paſt or preſent; both from the celebrity which they give to every ſtate where they are highly cultivated, and from the moral effects inſeparable from the diffuſion of a pure and ſound taſte; he proceeds to examine the methods generally ſuppoſed to be adequate to the advancement of the arts; ſuch as individual and caſual patronage, emolument to the artiſt, &c. and compares theſe means with what he conceives to be the only effectual patronage, as well as the only one worthy of England in her preſent ſcale of greatneſs, namely, the patronage of *the ſtate*.

"From the contemplation of other countries let us return," ſays the author, "to our own, and examine, *firſt*, what is in the power of England, with reſpect to the arts, from its political ſtate; *next*, what means derived from the patronage of public authority might furniſh the beſt hopes of eventual ſucceſs; and *laſtly*, in what manner an adequate plan could be conducted with the greateſt facility.

"Firſt, as to the power of England from its political ſtate:

"Mr. Hume has delivered his opinion, that 'for the arts and ſciences to ariſe among any people, it is neceſſary for that people to enjoy the bleſſings of a free ſtate;' a ſentiment which if he did not borrow it from Longinus, he had at leaſt his authority for it:

"ἡ δημοκρατία τῶν μεγάλων ἀγαθὴ τιθηνὸς, ἢ μόνῃ χιδὸν καὶ συνήκμασαι οἱ περὶ λόγως δεινοὶ καὶ συναπίθανον. Θρέψαι τι γὰρ ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ἐλευθερία, καὶ ἐπελπίσαι, καὶ ἅμα διωθεῖν τὸ πρόθυμον τῆς πρὸς ἀλλήλως ἔριδος· καὶ τῆς περὶ τὰ πρωτεῖα φιλοτιμίας †.'

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* We formerly noticed, with ſtrong approbation, his correſpondence with the Academies of Vienna and Peterſburg, in his capacity of foreign ſecretary to the Royal Academy. See Vol. XX. p. 71.

† "Democracy is the nurſe of great men; almoſt with her

" Theſe noble plants," adds Mr. Hume, " may be tranſ. planted into any government; but," he continues, " a republic is more favourable to the growth of the ſciences, and civilized monarchy to that of the polite arts."

" Mr. Hume, ever ingenious and diſcriminating, has raiſed an unqueſtionable ſeries of argument, on the ground which he aſſumes as to the nature of the polite arts. Conſidered as mere inſtruments of luxury and pleaſure, they certainly depend on complaiſance and flattery for their exiſtence, or at leaſt for their continuance; and complaiſance and flattery are likely to prove more profitable engines in the preſence of an abſolute monarch, than before the throne of law and juſtice; but it is evident that, in as much as concerns the arts of deſign, this ground is taken with the ſame confined view noticed in the preface, which brings into contemplation none but their inferior and more ordinary qualities; a view, unfortunately, too frequent with the moſt eminent modern authors of our country, and, no doubt, to be chiefly attributed to the education of writers in inſtitutions unconnected with the cultivation of thoſe arts. Whenever the plaſtic art has been in queſtion, it has, in conſequence, become the topic of diſcuſſion to learned and ingenious men unacquainted with its real nature and complete powers.

" Moreover, is not experience againſt Mr. Hume on this ſubject? Did the court of Leo X. raiſe the arts to that high ſtate of moral and religious dignity which they attained in the republics of Greece?

" With regard to poetry, if we judge from the three great examples of excellence in the higheſt claſs of that art, will not his aſſertion be found doubtful? Do we know that Homer lived at court? Was not the growth of Latin verſe, whoſe ſplendour finally blazed in the Æneid of Virgil, matured under republican predominance *? Did not Milton deck himſelf for immortality in the time of our commonwealth?

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alone have fine writers flouriſhed and died; 'tis liberty that is formed to nouriſh the ſentiments of great geniuſes, to inſpire them with hope, at the ſame time to forward the propenſity of conteſt one with another, and the generous emulation of being firſt."

Longinus, ſect 44.

" N. B. Whenever aſſertions of this kind, reſpecting the excluſive advantages of democracy, are found in ancient writers, it ſhould always be recollected that they were ignorant of any mixed government like our own; England unites the advantages that may flow from democracy with thoſe of monarchy."

* " Mr. Harris ſeems to be of this opinion. ' So likewiſe Virgil, in the time of Octavius, wrote his Æneid, and with Horace, Varius, and many other fine writers, partook of his protection and royal munificence. But then it muſt be remembered, that

"Poetry, and with it the intellectual arts of form, conſidered as great moral agents, as partaking of the importance of hiſtorical ſcience, do not depend on the breath of a courtier, on the ſmile or diſdain of a favourite; they ſtand engrafted in the ſtock of national dignity, and flouriſh ſecure from the influences of accidental ignorance or caprice. National patronage beſtows on them a more durable glory; the collective judgment of a people riſen to greatneſs, will not ſuffer them to fluctuate with the favour of a few changeful and ſucceſſively fleeting individuals.

"But in whatever light we may chooſe to regard the arts, whether as the inſtruments of luxurious pleaſure, or moral utility, it appears from Mr. Hume's theory, that England is favourable not only to their riſe, but to their growth alſo; in its democratic part it foſters their auſtere and uſeful qualities, in its monarchical their graces and delights.

"It follows then, that it is not only natural that in ſuch a ſtate the arts ſhould expect to attain their higheſt point of elevation, but that it is unbecoming the dignity of ſuch a ſtate to ſuffer them to remain in that ſubordinate degree which ſubjects them to loſe their nobler purpoſes;—the organs of pleaſure only and the victims of caprice. England, as a country, is honoured by every enlighteped mind which reflects its rays on the arts; but England, as a ſtate, is diſgraced as long as the arts are left to individual patronage, however illuſtrious." P. 86.

The following paſſage is alſo written with much force and comprehenſion of the ſubject.

"It appears to have been an eſſential part of the plans of other countries, to form a ſeparate eſtabliſhment for the education of painters, and to compriſe in it ſuch inſtruction merely as is primarily neceſſary for the practice of their art *. But it muſt be recollected, no government, ſince the time of Pericles, has aſſumed the taſk of regulating the deſtiny of the intellectual arts, and fixing them in their higheſt and moſt ſalutary ſphere. It is to be

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that theſe men were bred and educated in the principles of a free government; it was thence they derived that high and manly ſpirit which made them the admiration of after ages."'

Note in Hermes, book iii.

* "The methods adopted in our country are ſingularly different from theſe plans. Not only our arts are ſeparated from the ſeats of learning, but all the ſupplies of methods tending towards their acquiſition, inſtead of being united in any one eſtabliſhment, are ſcattered among the various inſtitutions, called the Royal Inſtitution, the Royal Academy, the Muſeum, and the Society for the Encouragement of Arts, &c. In addition to all which, a new one now makes its appearance, equally ſanctioned by exalted patronage."

doubted

doubted if this can ever be effected by exclusive establishments for their cultivation: all arts and sciences, it has long since been observed, have a connexion and dependence on one another, and it is the communication of their mutual lights that eminently tends to the perfection of all.

"The other point for consideration is the direction of such public works as the fame and virtue of a nation may be said to demand; and the regulation of rewards proper to be annexed to the execution of such important works.

"What is to be offered on the former of these heads, is by this time sufficiently obvious: halls, churches, palaces, may, by the accord of the legislature, be rendered the receptacles of historic, religious, and moral records. The impartial decisions of wisdom and justice, the chaste symbols of evangelic faith, the valour of the hero, the firmness and integrity of the patriot, represented in impressive characters, may respectively find their appropriate abodes, and 'our walls, like the inspired oaks of Dodona's grove, will teach us history, morality, divinity *.'

"What can impress on an assembled people a more endearing image of their Sovereign than to view him surrounded by the meritorious actions of his predecessors? What can more endear a nation to themselves, than to behold the forms and exploits of those whose virtues have transmitted honour to them as an inheritance! What more endear a people to its soil, its laws, its institutions, than the constant renewal to the sight of those scenes where freedom has been achieved, mental character vindicated, and social happiness established and secured?

"Does any one doubt what has been here said? Let him figure to himself, that, when he enters the solemn cathedrals of London and Westminster, he beholds our blessed Saviour on the mountain, imparting his saving knowledge to the minds, or distributing bread to the wants, of the multitude; when he enters the presence-chamber of his Sovereign's palace, that he meets the upright and philosophic Nassau, landing to receive the sacred guardianship of English rights; that, in the senate, he sees the assembled Barons in the act of ascertaining those rights, and swearing their inviolable maintenance, or the pure and enlightened orators, the fence of whose lips no accents ever passed, save those of dauntless equanimity and truth; that, when he visits the halls of our city, he is accosted by men whose wisdom, whose philanthropy, whose counsels, whose arms, have adorned or maintained the state; that he meets a Locke or a Newton, a Howard or a Chatham, an Abercromby or a Nelson, devoting life to intellectual eminence, or prepared to render it a willing tribute to the triumphs of their country. What if he could indeed behold

* Richardson.

theſe glorious viſions! Who could depart from ſuch a ſpectacle, and not bear away a mind improved and ſtrengthened in religious charity, loyalty, and patriotic zeal? But if the painter perform well his taſk, the impreſſion made by his art will be ſecond only to that produced by the reality of the object." P. 101.

After this examination of what ought to be the attention of every government to the arts, Mr. H. mentions the particular efforts which the Engliſh government has made (or ſanctioned) for their advancement, and ſhows how inadequate thoſe efforts have been, either to the end in view, or the real merits of the artiſts.

He next endeavours to vindicate the *Engliſh ſchool* from the aſperſion of falſe criticiſm; and in order to prove the legitimacy of its claims to excellence, examines the nature of genius, or rather offers his opinions on it. This we think the moſt generally amuſing part of the Inquiry, as it leads to the aſſertion of our national claims to genius, through ſeveral different topics, all, however, connected with painting.

Having thus attempted to eſtabliſh our *pretenſions*, he proceeds to examine our actual performances, in a ſketch of the hiſtory of the arts among us from the time of Charles I. down to the preſent day, and bears his teſtimony to the triumph of Reynolds and his ſucceſſors.

" If the honeſt accuracy of Highmore and Hudſon, the claſſic correctneſs of Hoare, the bold fidelity of Dance, the airy pencil and individual reſemblances of Gainſborough, may be placed above the common level of induſtrious talent, in what words ſhall we ſpeak of him who ſtands pre-eminent in the liſt? what foreign rival will be found of his tranſcendent powers? how do the names of Battoni and Mengs, unqueſtionably the greateſt foreign painters of our times, perceive their laurels tremble as they reach our ſhore! how quickly does the dainty minuteneſs of the one, and the inſipid labour of the other, ſhrink before the broad, majeſtic fervour of Reynolds! The triumph, indeed, of ſuperiority over ſuch competitors, adds little boaſt to the allowed rival of Vandyck and Titian.

" The honours deſervedly obtained by this great maſter have been, in various modes and degrees, continued to us by his ſucceſſors, whoſe works form annually ſuch a ſplendid diſplay of juſtly confident and cultivated talent, as cannot be at preſent equalled in any other country. The meed of portrait-painting ſeems as truly our own as that of naval combat, and is ſo decidedly aſcribed to us by foreign critics, that thoſe who have wiſhed to depreciate our merits in the arts, have charged us with this

this ſingle excellence as a proof of defect in our more general powers." P. 218.

We heartily wiſh this Inquiry, which will doubtleſs be read by all friends of art, may operate as an antidote to the abſurd *information* and *inſtruction* we are ſo often favoured with by dealers and dilettanti, and to all the faſhionable jargon of pretended connoiſſeurs, and patrons who patronize only the dead.

ART. V. *The Book of Job, metrically arranged according to the Maſora, and newly tranſlated into Engliſh, with Notes Critical and Explanatory, accompanied on the oppoſite Page by the authoriſed Engliſh Verſion. By the Right Rev. Joſeph Stock, DD. Biſhop of Killalla, &c.* 4to. 246 pp. 1l. 1s. Crutwell, Bath; Wilkie, &c. London. 1805.

BISHOP Stock, after beſtowing due praiſe on our public verſion, adds, "I muſt ſay I have in no part of the ſacred volume found more deviation from that general correctneſs, than in this very book of Job."

The learned prelate certainly comes to the taſk of tranſlating, with advantages, greatly ſuperior to what fell to our tranſlators in the reign of James I. being furniſhed with more extended information, and aided by the reſearches of Kennicot and De Roſſi. "Happy" ſays his lordſhip, "ſhall I eſteem myſelf if my endeavours to remove the rubbiſh about the ſacred edifice, ſhall have been found in any degree ſucceſsful." We are gratified to ſay, that in a variety of paſſages this, as we apprehend, has been done, and the meaning cleared up, far beyond what a lengthened comment could have effected.

While we profeſs to promote, with the utmoſt cordiality, every attempt to elucidate, from a cloſe inſpection of the original Hebrew, and from a knowledge of oriental cuſtoms, the book of God, we regret to ſay that, on this ſubject, too many lay claim to a ſagacity, employed rather to injure, than to promote a due underſtanding of the Scriptures, as being the inſpiration of the Spirit and not the mere work of man. In their attempts at explanation, they ſhow that they poſſeſs, in no common degree, the art of *ſinking*. Whatever the church, through the ſeveral ages, has viewed as ſublime, as deep, as conſolatory; on whatever ſhe has fixed our eye, ſaying, "This is the finger of God", in the hands of

of ſuch men quite evaporates, or becomes a *caput mortuum*. In this ſpecies of inveſtigating and altering, either the verſion, or the received Hebraical lections, none ever went beyond the late Dr. Geddes, whoſe bold and blaſphemous infidelity muſt ſhock every ſerious and intelligent reader. With reſpect to the work before us, while we ſpeak generally in its praiſe, we feel pained that this praiſe ſhould ſuffer abatement from any thing ſaid in the book, tending at all to affect the authenticity of any part. We allude particularly to what is ſtated in the preface, and aſſerted in the concluſion. "The opinion" (viz. that the book of Job was a compoſition of high antiquity) "I believe reſted at firſt on the *very ſandy foundation* of what is ſtated in the concluding verſe of the work, which aſcribes to its hero a longevity that belonged only to the generations not far diſtant from the flood. Of the author of theſe verſes, I think I have ſhewn in my note on them, that we have every reaſon to be ſuſpicious."

Such language as this, in our opinion, nothing ſhort of demonſtration can warrant. Once permit a liberty of this nature, and mutilations of Scripture ſhall never ceaſe, while there are men who are unfortunately quick-ſighted, to ſpy out imagined blemiſhes, and dextrous at pleading plauſibly for the removal of this or that ſuſpected paſſage. In this work of demolition, Dr. Prieſtley went far, when he aſſerted, that the firſt and ſecond chapters of St. Matthew's and St. Luke's goſpels were ſuppoſititious. What Dr. Geddes did in this way, we chooſe not to mention, but recollect in ſilent horror. We regret alſo that Biſhop Stock did not give, with or without points, the original on the oppoſite page; particularly, after the example of his own Iſaiah.

As his lordſhip thinks that he has fallen on certain notes of time, which had eſcaped the diligence of all preceding critics, and as theſe marks, if undoubted, would decide at once the queſtion, whether this patriarch, or at leaſt the book going under his name, was prior, or poſterior to Moſes, we ſhall firſt examine ſome of theſe; and then proceed to put the reader in poſſeſſion of the manner in which the new verſion has been executed, and to remark, as they occur, both on its blemiſhes and its excellencies.

In the firſt place we would premiſe, that alluſions, even when ſtriking, are marks extremely vague by which to ſettle either the age or the author of a compoſition. In Seneca there is an apparent prophecy of a new world, to be diſcovered at ſome diſtant period, on the further ſhores of the

Atlantic. Muſt we thence conclude, as Hardouiro did, with reſpect to the writings of Virgil and Horace, that this is an *ex poſt facto* prediction, and came from the pen of a ſuppoſititious Seneca of the 16th century? In a fragment of Menander, there is the following ſentiment, of which a literal tranſlation is given. "If O Pamphilus, one, by preſenting as an offering, a multitude of bulls, or of goats, or ſuch like, or garments embroidered with gold and purple, imagines he thereby gains the favour of the Deity, that man errs, he trifles, for man ought to do good—becauſe God is preſent and views thee nearly." Should we now be juſtified in drawing the concluſion, that certainly Menander took this from the words of Micah vi. 6, "Shall I come before God with burnt offerings, and calves of a year old?—He hath ſhewed thee, O man, what is good to do juſtly and to love mercy", &c. or are we to ſay that this prophet was poſterior to the age of Menander?

The firſt alluſion produced to ſhow that the compoſition uſually aſcribed to Job, is by ſome time junior to the age of Moſes, is in chap. xx. 20. "He acknowledged not the quail in his ſtomach", to Numb. xi. 33, 34. "And while the fleſh was yet between their teeth ere it was chewed, the wrath of the Lord was kindled againſt the people." Not to mention that this deciſion reſts on a debateable verſion, where much may be urged in behalf of the public tranſlation, "*quietneſs*," as denoting the total abſence of internal enjoyment. "He ſhall not feel quietneſs in his belly." It is equally certain that שלו ſignifies *tranquillity* as well as *quail*: building ſo abſolutely, therefore, on this latter ſenſe, and then following up the period it is ſuppoſed to point to, is aſſuming, what an advocate on the other ſide would not allow, unleſs ſupported by collateral proofs, that this is really the ſenſe intended, and no other. Acknowledging the quail in his ſtomach has alſo a quaintneſs not ſuiting the majeſtic ſimplicity of the ſcripture ſtyle. Neither is it true that the puniſhment inflicted was for the non-acknowledgment of the quail, but for the continuance of their luſt. The puniſhment fell before the quail reached the ſtomach, it was while "it was yet between the teeth and not yet chewed."

The ſecond is chap. xxvi. 5. "That there were giants in the earth in thoſe days," Gen. vi. 4, 7, 11. The ſuppoſed alluſion in the new verſion runs in this manner. "The mighty dead are piereed through:" [רפאים *Giants*] "The waters from beneath and their inhabitants." This has far more the air of an early tradition than the paſſages to which

they

they are ſuppoſed to allude. In receiving this information concerning the giants of old, Moſes and Job might drink at the ſame fountain, whether we ſuppoſe that to be the inſpiration of the Almighty, or the traditions of which the primitive generations of earth were in long poſſeſſion. If Solomon is called to be umpire in this matter, he will, by what he ſays in Prov. ix. 18, decide it for Job, "But he knoweth not that the *rephaim* are there, and that her gueſts are in the depths of Sheol."

The third alluſion is chap. xxxiv. 20, "In a moment ſhall they die, and the people ſhall be troubled at midnight and paſs away," &c. to Exod. xii. 30, "And Pharaoh roſe up at midnight, he and all his ſervants—and there was a great cry in Egypt, for there was not a houſe where there was not one dead."

Might not a hundred events be found to ſuit this? Were there no villages long before, or during the period of Job, ſurpriſed by Arab herds in the dead of the night? Was not Babylon by Cyrus ſurpriſed in the night? Its monarch and his lords ſuddenly paſſed away.

The fourth alluſion is chap. xxxi. 33, "If I have covered my tranſgreſſion as Adam:" to Gen. iii. 12, "And the man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the tree and I did eat."

To prove that the words of Job contain an alluſion to the account of the fall given by Moſes, it muſt be proved that there was no other ſource except Moſes, from which Job could derive his information. But Moſes himſelf inſtructs us otherwiſe, when he ſays, Deut. xxxii. 7, "Aſk thy father and he will ſhew thee, thine elders, and they will tell thee, when the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam." This clearly proves not only that there were traditions as to the early ſtate of mankind, but that theſe traditions were *true*.

Dr. Stock ſeems to accede to the notion taken up by Warburton, that the book of Job is a compoſition of Ezra, and, under the perſon of one man, deſcriptive of the ſtate and condition of the Iſraelites, both before and after the Babylonian captivity. Nothing can be more unnatural, nothing more contrary to the truth of their hiſtory, than the ſuppoſition that the Iſraelites, under the perſon of Job, are exhibited to the world as a model of reſignation and patience. Is it credible that *he*, who, in the judgment of the Deity himſelf, poſſeſſed the pre-eminence for perfection, uprightneſs, and fearing God, above all the children of Adam, ſhould repreſent a people, who, through every age, had been rebellious,

rebellious, ſtiff-necked, and perpetually running into idolatry. Can Job repreſent the Iſraelites! When the Almighty himſelf ſays (Ezek. xiv. 13, 21.) "Though theſe three men Noah, Daniel, and Job, were in it, they ſhould but deliver their own ſouls by their righteouſneſs." Why ſhould Job's exiſtence be queſtioned more than that of Noah and Daniel? Would not the force and energy of the whole be totally deſtroyed, if Job was a fictitious perſon, if his calmneſs under affliction, and his proſperity after, were altogether ideal? Did it ever enter into the head of St. James, when he ſaid, "*ye have heard of the patience of Job*"—that this man adumbrated the genius and manner of his rebellious countrymen? of whom St. Stephen ſaid, "ye ſtiff-necked and uncircumciſed in heart and ears, ye do *always* reſiſt the Holy Ghoſt, as your fathers did ſo do ye." By the ſame apoſtle we are directed to take the prophets for an example of ſuffering affliction, and then he adds, "ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful and of tender mercy." Would it not be equally abſurd that, after having propoſed to us as models, a Boyle, a Newton, or an Addiſon, we ſhould be directed to fix the eye particularly on the ſteady, noble, and diſintereſted manner of a Grandiſon?

Beſides, does it meet our idea of the truth of God, as ſet forth in Scripture, to introduce the Deity, ſaying what he never ſaid, commending where he never commended, challenging where no challenge was ever given—Sons of God meeting when no ſuch meeting ever took place?

We now proceed to remark on ſome of theſe paſſages rendered ſo widely different from thoſe of the authorized verſion, that the mere Engliſh reader could never imagine, that they are ſprung from the ſame original.

Chap. iii. 8, "Let them execrate it who curſe the day, even thoſe who are ready to ſurpriſe the crocodile. לויתן Leviathan."
Pub. Verſ. "Who are ready to raiſe up their *mourning*,
Qui parati ſunt excitare balænam." *Junius & Irc.*

This, undoubtedly, is the original, and the "*mourning*" of our verſion is nothing but a fanciful gloſs of the Rabbins, at a loſs what to make of the term *Leviathan*.

V. 13, "I ſhould have ſlept with kings and counſellers of earth, who built ſepulchral grots for themſelves." *Dr. Stock.*
Pub. Verſ. "Which built deſolate places for themſelves."

Here the public verſion is apt to miſlead, as if the houſes ſo built were afterwards to become a heap of ruins: whereas the

the חרבות *Heraboth* denote here the *ſine ſole domus*, or Mauſolea, which eaſtern monarchs took ſuch pride in adorning, in the idea that the departed ſpirit might frequent them.

Chap. iv. 18, "Behold on his proper ſervants he relieth not firmly, and in his angels he noticeth levity." *Dr. Stock.*
"And his angels he charged with folly." *Pub. Verſ.*

In all the recorded tranſactions of God with the angels, we read not that he noticed *levity* in them. Some have thought that this pointed to the fallen angels: but the language here is of a general and not a reſtricted application, and may take in all created nature. The word rendered *levity* or *folly*, תהלה ſignifies uſually *ſplendor* or *praiſe*. Junius and Tremellius have conſidered the verb יאמין as tranſitive, and have ſupplied what they conceived to be the object of the verb *firmitatem*, and expreſſed it as it is in the original in the future. To his ſervants he will not entruſt *ſelf-firmneſs*, and he will add light to his angels.

Dr. Stock. Chap. vi. 6, "Can that which is unſavoury be eaten without ſalt, or is there any taſte in the drop of rocks, or is there any taſte in the white of an egg." *Pub. Verſ.*

This is a happy and elegant verſion, reſtored from a reading ſeemingly eraſed and written over, חלמיש inſtead of חלמות. ריר the *ſaliva* of the rock.

Chap. vii. 28, "As the cloud is finiſhed and goeth off, ſo to the lower region deſcendeth he that ſhall not come up." *Dr. Stock.*
"As the cloud is conſumed and vaniſheth away, ſo he that goeth down to the grave ſhall come up no more." *Pub. Verſ.*

In the firſt line we deem the common verſion ſuperior, "*conſumed* and *vaniſhed*" impreſs the reader more deeply. In the ſecond line Dr. Stock's verſion gives the true ſenſe of שאול, which riſes to view for the firſt time in Job, and invariably rendered by the *ſeventy* ᾅδης, expreſſes the place to which ſouls depart after death. Twice before this, Job had mentioned about "*finding* and *being carried to the grave*," he there employs the appropriate word *Keber:* here he ſhows us his belief as to the deſtination of the ſoul, which tenets muſt not have been his only, but a common and prominent article of the creed of theſe times.

Chap. viii. 9, "For we are of yeſterday, and know nothing, ſince a ſhadow are our days upon earth." *Dr. Stock.*

We imagine that had נדע been expreſſed by the tenſe which it ſets forth, "*we ſhall know*," it would have deſcribed in a

more lively manner, how inſignificant the amount of that knowledge is, which has been collecting a whole life time. If we read על in regimen with "*our days*," it will denote, that in that other world lies our true exiſtence, and of which the preſent period is merely the ſhadow; "For we are of yeſterday, and ſhall know nothing, becauſe upon earth is the ſhadow of our days."

Verſ. 17. "About a well his roots are twined, a houſe of ſtone he beholdeth." *Dr. Stock.*

"His roots are wrapped about the heap, and he ſeeth the place of ſtones." *Pub. Verſ.*

The new verſion fully clears up and renders the paſſage plain to the meaneſt underſtanding. The etymon given in the accompanying note is ingenious. גל and *well*, the northern nations commonly expreſſing the G. by an W. as Gallia, Wales.

Chap. x. 7, "With all thy knowledge that I am not guilty." *Dr. Stock.*

"Thou knoweſt that I am not wicked." *Pub. Verſ.*

In the public verſion the prepoſition על is neglected. It is not merely "*thou knoweſt*" but "*it lies in thy knowledge*" עלדעתך.

V. 20, "Are not my days few and tranſitory?" *Dr. Stock.*

"Are not my days few? ceaſe then." *Pub. Verſ.*

The learned prelate has omitted to inform us how he came to read in his copy ירול inſtead of יהדל, which gives riſe to a different ſenſe, and from a verb expreſſive in itſelf, becomes a mere attributive of the term "*days*."

Chap. xi. 8, "*See* the heights of heaven; what canſt thou do? See a deep below hell; what canſt thou know?" *Dr. Stock.*

"It is high as heaven; what canſt thou do? deeper than hell; what canſt thou know?" *Pub. Verſ.*

The argument here ſeems to be *à fortiori* ad minus ſorte, "Thou that would ſearch out the Almighty, ſearch firſt out his works." We would conſider the verb תפעל as acting on גבהי, what wilt thou do with the *heights* of heaven? Of what is deeper than hell, what wilt thou know? Our tranſlators who had ſo often rendered *Sheol* by the grave, from the heights of heaven being oppoſed to ſomething deeper than hell, could not render the term by the word *grave;* for what proportion could there be between heaven for height, and a common grave for depth? or why ſhould it be propoſed as a thing unknown to mankind?

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In a note upon the 12th verſe, the Biſhop derives the well-known term *Nabob*, the Indian term, he ſays, for a young heir of a dynaſty, from the participle נובב of נוב, to germinate. Sir William Jones however gives us a different derivation. "Nayib a viceroy plur. Navab, which our countrymen have miſtaken for the ſingular number, and ſay very improperly a Nabob." Perſ. Gram. p. 24.

V. 18, "And thou ſhalt be ſecure, becauſe hope is in being." *Dr. Stock.*

"And thou ſhalt be ſecure becauſe there is hope." *Pub. Verſ.*

We are of opinion that in both verſions, as extending through the 20th verſe, the important ſenſe intended to be conveyed is much obſcured. The neceſſary brevity of this critique prevents us from dwelling on the ſubject, to the extent its importance demands. כי יש תקוה we apprehend is unhappily rendered "*becauſe hope is in being.*" A future ſtate is evidently pointed to, and a parallel drawn between the righteous and the wicked, as to the manner in which they terminate life. "Thou ſhalt truſt, becauſe there is an expectation" בטחתי ישחקה. This is exactly what the apoſtle ſays of theſe ancients, that they all died *exerting truſt*, κατα πιστιν. Heb. xi. 13. This is a particular article of faith in the ancient Jewiſh church, and often brought forward to bear down the murmurs and frettings of the impatient. This is connected with their *acherith* or *after-ſtate*. On the contrary, "the eyes of the wicked failing," expreſſes in a ſtriking manner, that they have no expectation beyond the preſent, and that their *tikveh* or *look-out*, terminated with their preſent exiſtence, ſtrongly expreſſed in the Hebrew מפח נפש *the puffing out of life*. To ſhow that this points to a reſurrection, we ſhall quote only two paſſages. "Let not thine heart envy ſinners—for ſurely there is an after-ſtate (acherith) and thy (tikvethica) expectation ſhall not be cut off." Prov. xxiii. 17, 18. "For I know the thoughts that I think towards you, ſaith Jehovah—to give you an *after-ſtate* and *an expectation.*" Jer. xxix. 11. "Hæc clauſula (ſays a divine) per Junium & Tremellium fædiſſime convertitur; dandum vobis finem eamque expectatiſſimum." Acherith ſtatus eſt qui mortem excipit. *Tikveh expectatio* quæ Græcis ὑπομονη, eſt opus illud animarum proprium cum corporibus exutæ ſint. In our public verſion the meaning of this clauſe is nearly loſt. We would remark here, that both the Hebrew *puach*, and the Engliſh *puff*, are imitative expreſſions, and deſcriptive of the figure of the mouth in blowing out a light.

[*To be concluded in our next.*]

ART. VI. *The Nature of Things: a Didactic Poem. Tranſlated from the Latin of Titus Lucretius Carus. Accompanied with the original Text, and illuſtrated with Notes philological and explanatory. By John Maſon Good.* 4to. Two vols. 4l. 4s. Longman and Co. 1805.

WE were long ago taught to expect a very capital performance, when this Tranſlation ſhould appear, by two extremely elegant and critical eſſays in Dr. Drake's Literary Hours *. We had alſo conceived a very favourable opinion of the talents, taſte, and judgment of Mr. Good, from his verſion and new arrangement of Solomon's Song †, which we read with great ſatisfaction. Juſtice and candour oblige us to confeſs, that neither our expectation has been diſappointed, nor our opinion changed by the preſent publication; which appears to have been laboured with no leſs felicity than care. On the ſubject of the poem here tranſlated, and its author, we ſo perfectly agree with Dr. Drake, that it would be ridiculous to attempt to ſay the ſame thing in different words. We ſhall therefore take the liberty to tranſcribe a paſſage from one of his eſſays, as introductory to the ſubject.

"Whether Lucretius can lay claim to perfect originality in the conception and execution of his poem, is a ſubject of conſiderable uncertainty; little of the didactic poetry of the Greeks is left, and the *Opera et Dies* of Heſiod, though conveying precepts in verſe, can with ſcarce any probability, be conſidered as furniſhing a model for the philoſophic genius of the Roman. That verſes, however, inculcating the tenets of the different ſchools of philoſophy, exiſted in Greece, wants not the fulleſt teſtimony; and the poem of Empedocles on the doctrines of Pythagoras, was ſo celebrated for its energy and harmony, that it was publicly recited, along with the works of Homer and Heſiod, at the Olympic Games. Many, indeed, have not heſitated to avow, that the Roman bard found his prototype in this production of the Sicilian: but the aſſertion is founded merely on conjecture, and, perhaps, the whole controverſy may be now deemed beyond the limit of inquiry.

"We ſhall, therefore, conſider this work of Lucretius as the earlieſt ſpecimen which has deſcended to us of the philoſophic

* Vol. I. No. 1 and 2.

† See Brit. Crit. Vol. XXVI. p. 489.

poetry

poetry of the ancients; for though, in common with the writings of Heſiod, it may be included under the genus Didactic, as endeavouring to teach and inſtruct through the medium of verſification, yet, as aſpiring to develop the principles of natural and moral philoſophy, it takes a higher ſtation than any poem on agriculture can ever hope to attain. To combine the moſt exquiſite poetry with the claſhing and recondite dogmata of the Grecian ſchools, was an arduous taſk, and to which very few, even in the firſt ranks of genius, could be ſuppoſed equal. However various and hoſtile may be the ideas with regard to the tenets of Lucretius, of his merit as a poet, I ſhould imagine, there can be but one opinion. He who has acquired a juſt taſte for ſublime ſentiment and luminous deſcription, will find his higheſt gratification in the peruſal of his pages, nor will he heſitate to place him at the head of Roman poetry. Even Virgil, deſervedly celebrated as he is for pictureſque delineation, has not ſurpaſſed, either in deſign or colouring, the glowing landſcapes of the elder bard. How rapturous muſt have been the enjoyment of the poet of Mantua in contemplating and dwelling upon the beautiful and highly-finiſhed pictures of his predeceſſor! What a ſtudy for intellect ſo congenial, ſo capable of emulating the excellence it delighted to admire! Numerous paſſages in the Georgics breathe the very ſpirit of Lucretius, and ſhould the curious reader undertake the taſk of compariſon, he would ſoon perceive how conſcious Virgil muſt have been that the very words of his maſter were of worth too great to be ſuperſeded. In fact, not only the imagery, but almoſt every epithet, in the digreſſional and epiſodic parts of this wonderful poem, is ſo appropriate, ſo imbued with a tint eſſential to the harmony of the whole, that to attempt its change were to deſtroy the effect of the piece. The ſame judgment which led Virgil to ſtudy and to imitate the works of Lucretius, as models for deſcriptive poetry, has influenced too the poets of England, and Spenſer, Milton, Thomſon, and Gray, have frequently caught the manner, and copied the hues and grouping, of this enchanting artiſt. "The Perſians," obſerves Dr. Warton, "diſtinguiſh the different degrees of the ſtrength of fancy in different poets, by calling them painters or ſculptors. Lucretius, from the force of his images, ſhould be ranked among the latter. He is, in truth, a ſculptor-poet. His images have a bold relief *." Dropping, however, the language of a ſiſter art, though frequently happily employed in illuſtrating the beauties and defects of poetry, it may be remarked, that the diction of Lucretius is peculiarly adapted to the nature of his theme; when explaining the abſtruſe theories of

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"* Warton on the Writings and Genius of Pope, Vol. II. p. 105."

philoſophy, his phraſeology is uniformly plain and perſpicuous, yet often poſſeſſing true dignity from the ſubject, and, in many inſtances, exhibiting an admirable ſpecimen of ſimple grandeur. In his ſimiles and epiſodes, the richeſt ornaments of ſtyle, the boldeſt metaphors and figures, and a conſtruction of verſe that even Virgil has not exceeded, unite to develope and convey a fertility, accuracy, and amenity in deſcription, a ſublimity of imagination and ſentiment, which no criticiſm can do juſtice to, which elicit the involuntary exclamations of rapture, and which can only be enjoyed by the enthuſiaſm of genius.

"It muſt, however, be confeſſed, that the numerous pages devoted to the analyſis of doctrines varied and profound in the extreme, will, in a poetic view, often preſs heavy on the patience of the reader; but, perhaps, theſe very paſſages, pure in their diction, and correctly expreſſed, though rigidly chaſtiſed in ſtyle, and free from all intruſive ornament, add, by the charm of contraſt and variety, new graces to thoſe parts on which embelliſhment has been beſtowed with a more liberal hand. After luxuriouſly enjoying ſcenes lighted up by all the blaze and ſplendour of exalted fancy, the plain but not inelegant detail of philoſophic diſquiſition, gives a neceſſary relief, and prepares the mind for the keener reliſh of ſucceeding beauties. When emerging from the intricate and eccentric mazes of elaborate diſputation, what a pleaſing horror thrills through the veins on the magnificent proſopopeia of Nature *, who, with a majeſty which arreſts the deepeſt attention, chides her ungrateful children, and upbraids their impious diſcontent; and with what exquiſite delight we liſten to the commencement and progreſs of the arts †, during which ſo many delicious ſcences are unfolded, ſo many ſtriking and impreſſive deſcriptions occur." Vol. I. p. 3.

Nothing can be more correct than theſe ſentiments. It might be added, with equal propriety, that Ovid, a poet full of fire and imagination, appears to have been no leſs warmly an admirer of Lucretius, than the chaſte and ſober Virgil. When Ovid ſpeaks of him it is with enthuſiaſm, and he particularly conſecrates him to immortality in words of his own,

"Carmina ſublimis tunc ſunt peritura Lucreti,
Exitio terras cum dabit una dies,"

taken from the noble paſſage in his fifth book where he denounces the downfal of the world; to which he again alludes in theſe lines,

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"* See the concluſion of the third book."
"† Book the fifth, towards the end."

Explicat

" Explicat ut cauſas rapidi Lucretius ignis,
Caſurumque triplex vaticinatur opus."

To his whole poem, Ovid alludes by the initial words,

" Sumpſerit 'Æneadum genetrix,' ubi prima, requiret,
Æneadum genetrix unde ſit alma Venus."

That is, if a lady takes up Lucretius, at the very firſt words ſhe will aſk how Venus came to be parent of the Æneadæ? The " triplex opus" in the ſecond of theſe paſſages ſhows plainly, that Ovid attended to the threefold diviſion of the univerſe given by his author, into *maria*, *terras*, and *cælum*, in the famous lines abovementioned.

" Principio, maria, ac terras, cœlumque tuere;
Horum naturam *triplicem*, *tria corpora* Memmi,
Tres ſpecies tam diſſimiles, *tria* talia texta,
Una dies dabit exitio, multoſque per annos
Suſtentata, ruet moles ac machina mundi."

Yet, notwithſtanding theſe alluſions to this very paſſage, the commentators, with an inconceivable blindneſs, when they came to another paſſage of Ovid, have aſked with one conſent, why he makes *three* elements? though he is there alſo adopting the very words of his favourite author, and means to ſpeak of *earth*, *ſea*, and *ſky*, not of any elements at all. The paſſage is this,

" Poſt chaos, ut primum data ſunt *tria corpora* mundo,
Inque novas ſpecies omne receſſit opus."

Thus, from not recollecting his fondneſs for Lucretius, Ovid has not even been underſtood.

Dr. Drake, with great judgment, accounts for the neglect of Lucretius, in modern times, compared with other claſſics, from the " miſrepreſentation of his morals, and a puerile and injudicious dread of his philoſophical tenets." He then ſets the moral philoſophy of Epicurus, and of his ſcholar Lucretius, in their true light. We ſhall once more borrow his words:

" The morality of Epicurus, ſo far from favouring the indulgence of ſenſuality, holds out every incentive to temperance. It is true, that he maintained all happineſs to conſiſt in pleaſure, but, at the ſame time, taught, that genuine and durable pleaſure could only ariſe from the cultivation of the mental powers, and the ſtricteſt attention to every ſocial and domeſtic virtue. Diogenes (Laertius) and Galen repreſent this much-injured philoſopher as a perſon of conſummate virtue, who deſpiſed the ſordid cares and

luxuries of life, and contemned every exceſs in eating, drinking, and apparel. Unfortunately for the pure fame of Epicurus, Horace, adopted the accuſation which envy and calumny had conſpired to broach, and the very name of him who taught the pureſt morals, the moſt rigid chaſtity and ſobriety, has become an epithet to convey the idea of every ſenſual and voluptuous enjoyment.

" Lucretius, in conformity to the moral precepts of his maſter, uſes every diſſuaſive againſt vice, every incentive towards virtue. Profuſion, avarice, and ambition, cruelty, injuſtice, and revenge, the diſordered paſſions of the mind, the pampered pleaſures of the body, alike require and meet his ſevereſt reprobation. The ſweeteſt paſſages in his poem are employed in the delineation of rural ſimplicity, and domeſtic happineſs, of innocent and contented poverty." Vol. I. p. 8.

Mr. Good has tranſlated Lucretius into blank verſe, and has given the original in the oppoſite page; whereby he has enabled every competent reader to judge at once of his fidelity and ſpirit. He has choſen for his text the edition of Wakefield, which being rendered very ſcarce by the fire which conſumed a great part of the impreſſion, ſtamps an additional value on his book. He has, however, in his verſion, occaſionally departed from it, but not without proper notice to the reader.

" To this edition," he ſays, " I have not in every inſtance adhered in my tranſlation; on ſome occaſions preferring the lection of prior expoſitors, and in two or three caſes ſuggeſting emendations of my own: yet not chuſing to break in upon the integrity of Mr. Wakefield's text, I have merely pointed out and defended ſuch variations in the commentary." P. xiv.

The text therefore is uniformly that of Wakefield; the variations affect only the tranſlation.

This tranſlation appears to have been, as ſuch a work muſt be to be executed with propriety, the occaſional labour of many years. In the year 1798 Dr. Drake* ſaid, " Mr. Good, of London, has, *for ſome years*, devoted his leiſure hours to to this elaborate undertaking." Seven years more paſſed before it was given to the public, and of this laudable caution the reader now enjoys the benefit. Corrections have been made even in the paſſages cited in the " Literary Hours," which we have had the curioſity to trace out. Thus,

* Perhaps a few years earlier, for we quote Dr. D.'s third edition.

in the firſt paſſage, beginning at l. 81, b. 1. there are ſeveral. Inſtead of

" The ſacred fillet o'er her treſſes tied,"

we now read,

" Her laviſh treſſes, ſpurning ſtill the bond
Of ſacred fillet, flaunting o'er her cheeks,"

more reſembling

" Quoi ſimul infula, virgineos circumdata comptus,
Ex utrâque pari malarum parte profuſa eſt."

Inſtead of

——" She ſurvey'd
Near her, her weeping ſire; a band of prieſts,
Repentant half, and hiding the keen ſteel;
And crowds of citizens and damſels pale,
Fixt in each tragic attitude of woe;"

it now ſtands,

——" She ſurvey'd
Near her, her ſad, ſad ſire; the officious prieſts
Repentant half, and hiding their keen ſteel;
And crowds of gazers weeping as they viewed."

Better, and nearer to the original. Yet we ſhould now prefer " her ſorrowing ſire," and the removal of the two concurring *hers*. Why not

" At hand, her ſorrowing ſire?"

Yet notwithſtanding the care here uſed, the falſe quantity *Iphigênia* has been ſuffered to remain.

" The lovely Iphigénia, round ſhe look'd."

The tranſlator probably thought that accentuation ſanctioned by uſe, in our language. But Dryden's Iphigénia is a modern lady, and we ſhould not, without neceſſity, multiply or confirm ſuch anomalies; though to inveterate uſage we muſt ſubmit.

The reaſons aſſigned by Mr. Good for employing blank verſe, rather than rhyme, are to us entirely ſatisfactory.

" Contrary to the example afforded by my predeceſſors, I have preferred blank verſe to rhyme; not, however, from any dread of ſuperior labour, but from a perſuaſion that, in mixed ſubjects of deſcription and ſcientific precept, it poſſeſſes deciſive advantage over the couplet. It bends more readily to the topics introduced, it exhibits more dignity, from its unſhackled freedom,

dom, and diſplays more harmony from its variety of cadence, I have alſo attempted, what ought, indeed, to be the attempt of every tranſlator, to give the manner as well as the matter of the original; to catch its characteriſtic ſtyle, and delineate its turns of expreſſion." P. xiii.

In this attempt, which was certainly more practicable in blank verſe, Mr. G. has been often ſucceſsful; and though it ought not perhaps to be ſaid, that "more harmony is diſplayed," it is certainly true, that more variety is ſo introduced. The blank verſe of Mr. Good is undoubtedly harmonious. It poſſeſſes, in general, dignity without ſtiffneſs, and freedom without negligence; and as the couplets of his predeceſſors have certainly failed to make Lucretius popular in Engliſh, we are willing to hope that it is reſerved for his blank verſe to effect it. The verſion of Creech, though a great effort at the time, and meritorious for learning and fidelity, is not a compoſition to which any reader can ſit down with pleaſure, or continue to peruſe for a long period of time. We think far otherwiſe of the preſent tranſlation. The argumentative parts, in particular, which have a ſtiff and unnatural effect in rhyme, have here a freedom which we could almoſt ſay ſurpaſſes the original. They may now be read with pleaſure; and will not aſſuredly be read by any perſons converſant in natural philoſophy without aſtoniſhment at the ſagacity of Epicurus and his diſciple, who, with means ſo imperfect, could ſee ſo far into the truth of nature. Their errors, it is true, are many; but theſe by no means excite our wonder, ſo much as the extraordinary ſucceſs with which, in many inſtances, their reſearches were attended.

In a work like this, the objects deſerving attention are ſo numerous, that a reviewer muſt feel himſelf almoſt loſt in their multiplicity. To do juſtice to this author, as a tranſlator, as an annotator, as a philoſopher, would take more ſpace than that of a whole month's publication. He therefore, as well as the public, muſt excuſe us if we only ſuperficially touch the ſubjects which preſent themſelves, and write, not all we think upon it, but a few of thoſe things which we conſider as moſt material. The parts demanding notice are the preface, the life of Lucretius, the hiſtorical appendix to that life, the tranſlation, and the notes. Of theſe then very briefly in their order.

1. The preface. This is ſhort and unaffected, giving ſome account of other tranſlations in various languages, particularly in our own. The author explains in it alſo the plan of his notes, and he concludes with the following animated ſentence:

"I have

" I have thus put the reader into poſſeſſion of his bill of fare, and may perhaps be allowed to hope, without vanity, that he will not be diſſatisfied with the entertainment provided for him. ' A good book,' ſays an elegant writer of our own times *, ' is a creation; a good tranſlation a reſurrection.' In the preſent inſtance the creation is indiſputable, the reſurrection remains yet to be proved." P. xvii.

It has taken place, ſay we, in the moſt ſatisfactory manner. We ſhall quote this preface again, in the ſubſequent parts.

2. The life of Lucretius. Creech has a life of Lucretius, but it is ſhort, and rather dry. The truth is, the materials are very ſcanty. Prior lives of him, ſays Mr. G. very truly, have been

" Little more than dry catalogues of dates and names, unintereſting in narrative, barren in facts, and queſtionable in chronology. I have purſued a different plan, have preſented Lucretius, as far as I have been able, in the circle of his connections, delineated him from his own writings, analyſed the doctrines he profeſſed, and defended him from the attacks of malevolence and ignorance." P. xvii.

Here alſo we pronounce, without ſcruple, that the plan is good, and the execution not inferior to it.

3. The appendix to the preface. This alſo we ſhall deſcribe in the words of the author.

" In a ſubjoined appendix, I have given a comparative ſtatement of the rival ſyſtems of philoſophy that flouriſhed in his (Lucretius's) æra; have followed them, in their ebbs and flows, through ſucceeding generations, and identified their connection with various theories of the preſent day." Ibid.

4. The tranſlation. Of this we have already ſpoken ſome things in a general way, ſome with more particularity. We ſhall therefore add only two more ſpecimens; one for the ſake of comparing the preſent tranſlator with Creech; the other to ſhow how well the Lucretian arguments run in blank verſe. Where to find a ſpecimen is not difficult, but it is very much ſo to find a reaſon for preferring one exquiſite beauty to another, in an author who abounds with them. Nothing, however, can much ſurpaſs the opening of the ſecond book. With this therefore we will be contented. As for the original, we leave the claſſical reader to turn to it

* Marquis de Bouflers.

for

for himſelf; or to repeat it by heart, as every truly claſſical reader will be able to do.

CREECH.

" 'Tis pleaſant, when the ſeas are rough, to ſtand,
And view another's danger, ſafe at land;
Not 'cauſe he's troubl'd, but 'tis ſweet to ſee
Thoſe cares and fears, from which ourſelves are free.
'Tis alſo pleaſant to behold from far
How troops engage, ſecure ourſelves from war.
But, above all, 'tis pleaſanteſt to get
The top of high philoſophy, and ſit
On the calm, peaceful, flouriſhing head of it,
Whence we may view deep, wond'rous deep, below,
How poor miſtaken mortals wand'ring go,
Seeking the path to happineſs: ſome aim
At learning, wit, nobility, or fame:
Others with cares and dangers vex each hour
To reach the top of wealth, and ſov'reign pow'r.
Blind, wretched man! In what dark paths of ſtriſe
We walk this little journey of our life!
While frugal nature ſeeks for only eaſe;
A body free from pains, free from diſeaſe;
A mind from cares and jealouſies at peace.
And little too is needful to maintain
The body ſound in health, and free from pain:
Not delicacies, but ſuch as may ſupply
Contented nature's thrifty luxury:
She aſks no more. What tho' no boys of gold
Adorn the walls, and ſprightly tapers hold,
Whoſe beauteous rays, ſcatt'ring the gaudy light,
Might grace the feaſts aud revels of the night:
What tho' no gold adorns, no muſic's ſound
With doubled ſweetneſs from the roofs rebound;
Yet underneath a loving myrtle's ſhade
Hard by a purling ſtream ſupinely laid,
When ſpring with fragant flow'rs the earth has ſpread,
And ſweeteſt roſes grow around our head;
Envy'd by wealth and pow'r, with ſmall expence
We may enjoy the ſweet delights of ſenſe.
Who ever heard a fever tamer grown
In clothes embroider'd o'er, and beds of down,
Than in coarſe rags?"

GOOD.

" How ſweet to ſtand, when tempeſts tear the main,
On the firm cliff, and mark the ſeaman's toil!

Not

Not that another's danger ſoothes the ſoul,
But from ſuch toil how ſweet to feel ſecure!
How ſweet, at diſtance from the ſtrife, to view
Contending hoſts, and hear the claſh of war!
But ſweeter far on wiſdom's heights ſerene,
Upheld by truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
For ever wander in purſuit of bliſs;
To mark the ſtrife for honours and renown,
For wit, and wealth, inſatiate, ceaſeleſs urg'd,
Day after day, with labour unreſtrain'd.
" O wretched mortals! race perverſe and blind,
Through what dread dark, what perilous purſuits,
Paſs ye this round of being!—know ye not
Of all ye toil for nature nothing aſks
But, for the body, freedom from diſeaſe,
And ſweet, unanxious quiet for the mind?
" And little claims the body to be found:
But little ſerves to ſhow the paths we tread
With joys beyond e'en nature's utmoſt wiſh.
What though the dome be wanting, whoſe proud walls
A thouſand lamps irradiate, propt ſublime
By frolic forms of youths in maſſy gold,
Flinging their ſplendours o'er the midnight feaſt;
Though gold and ſilver blaze not o'er the board,
Nor muſic echo round the gaudy roof?
Yet liſtleſs laid the velvet graſs along
Near gliding ſtreams, by ſhadowy trees o'erarch'd,
Such pomps we need not; ſuch ſtill leſs when ſpring
Leads forth her laughing train, and the warm year
Paints the green meads with roſeat flowers profuſe.
On down reclin'd, or wrapp'd in purple robe,
The thirſty fever burns with heat as fierce
As when its victim on a pallet pants."

This beautiful paſſage, which Virgil has not diſdained to copy, in its whole turn and deſign, in one of the moſt finiſhed paſſages of his Georgics, affords a complete ſpecimen of the ornamented parts of Lucretius. Between the merits of the two tranſlations not a moment's queſtion can be made. But let us try one of the dry parts, as generally conſidered. Our philoſophical ſpecimen we will take from the part where the author opens the doctrine of *images*, which, according to the Epicureans, fly off continually from all bodies, and produce the perceptions of them, which are received by our ſenſes.

" Since, then, our earlier ſtrain the fact has prov'd
Of ſeeds primordial; how, in various forms,

Oft

Oft differing each from each, at will they roam,
Urg'd on by ceaſeleſs motion,—prov'd the mode
Whence all exiſting, thence exiſts alone:
Since too the mind's deep nature we have trac'd,
Whence firſt it ſprings, with body how unites,
And how when ſever'd, to primordial ſeeds
Again it lapſes;—haſte we next t'unfold
Thoſe forms minute, a theme connected cloſe,
Term'd by the learned IMAGES OF THINGS:
Forms that, like pellicles, when once thrown off
Clear from the ſurface of whate'er exiſts,
Float unreſtrain'd through ether. Fearful theſe
Oft through the day, when obvious to the ſenſe,
But chief at midnight, when in dreams we view
Dire ſhapes and apparitions, from the light
Shut out for ever, and each languid limb
With horror gaunt convulſing in its ſleep.
For deem not thou the ſoul can e'er eſcape
From hell profound; that ſpectres of the dead
Can haunt the living; or that aught we feel
One hour ſurvives when once the ſtroke of fate
Severs the mind from body, and remands
Each to th' appropriate atoms whence they ſprang.
Hence hold we firm that effigies of things
Fine, filmy floſcules from the ſurface fly,
Like peels, or membranes, of whate'er exiſts;
The form preciſe, how wide ſoe'er diffus'd,
Maintaining ſtill the parent body boaſts.
This e'en the dull may learn; ſince ſight itſelf
Marks the light film from many a ſubſtance urg'd
Oft looſely floating, as the fume impure
From crackling faggots, or the brighter blaze
Of red, reſplendent furnace; oft compact,
And firm of nature as the ſilken veil
Thrown from the graſs-hopper, when ſummer wanes,
By many a month worn out; or that the calf
Caſts on his birth-day; or the ſpotted robe
Rent from the ſnake, that trembles on the briar,
The briar full oft with ſpoils like theſe bedeckt."

Vol. II. p. 9.

We cannot but be of opinion, that no more harſhneſs or obſcurity appears in this and ſimilar paſſages than is abſolutely inſeparable from them in any language; and that probably no better vehicle for ſuch arguments (proſe excepted) exiſts in any language, than our blank verſe.

5. The notes. Theſe are full of parallel paſſages, and other illuſtrations, from authors in the Greek, Latin, French, German,

German, Italian, and Portugueſe languages; with ſome alſo from the Oriental tongues, and from the original Hebrew Scriptures. Beſides theſe, philoſophical remarks are given whenever neceſſary. Such a body of illuſtration was, perhaps, never before appended to any claſſic author; and the whole is connected, and prepared for ready reference by a tolerably copious index.

The great difficulty, as it appeared, of making Lucretius an author for general peruſal in Engliſh aroſe from thoſe parts of his work, where, with a degree of philoſophical freedom, he has ſpoken of ſubjects likely to raiſe impure ideas. This difficulty, however, was not ſo great as it would naturally appear, to thoſe whoſe attention had been attracted by ſome very offenſive ſpecimens which Dryden choſe to lay before his countrymen. Dryden, who wrote theſe ſpecimens early in life, unhappily choſe to exaggerate and increaſe the impurity of them as much as poſſible, and to make them even the vehicle of ſeductive poetry, the baſeſt of all miſemployments of genius; which certainly was not at all the deſign of the heathen poet. Mr. Good, after giving many reaſons for not omitting thoſe paſſages, has taken the oppoſite method. He has ſo ſubdued and ſobered them by the moſt guarded language, that nothing undoubtedly remains to ſeduce; though ſome paſſages (without omiſſions were adopted) muſt always be unfit for thoſe whoſe imaginations are already in a feveriſh ſtate. But ſince ſuch perſons can draw corruption from every ſource, it is perhaps but little worth while to guard againſt it in a philoſophical work.

We have diſcovered few faults worthy of notice in this extenſive and difficult work. The falſe accent of Iphigenia we noticed above: we have obſerved alſo the *ērŭdite* is accented *erūdite*, Vol. I. p. 527; and *prolix*, *prōlix*, Vol. II. 125. But faults of this or any other kind are extremely rare, and there cannot be a doubt that this tranſlation of Lucretius, with its inſtructive notes, will prove a great and laſting glory to the literature of our country. As the price of the preſent edition is, of neceſſity, too high for many purchaſers, we hope ſoon to ſee it in octavo, without the original, which almoſt every ſcholar poſſeſſes, but with all its valuable notes.

ART.

ART. VII. *A complete Dictionary of practical Gardening, comprehending all modern Improvements in the Art, whether in the raising of the various esculent Vegetables, or in the managing of different Sorts of Fruits and Plants, and that of laying out, ornamenting, and planting Gardens and Pleasure-Grounds; with correct Engravings of the necessary Apparatus in Buildings and other Contrivances, as well as of the more rare and curious Plants; in Two Volumes.* 4to. By Alexander M'Donald, Gardener. Price 3l. 10s. plain; and 6l. 6s. coloured, with 74 plates. Kearsley. 1807.

THE author of this work informs us, in his Preface, that "the execution of his undertaking, from the difficult and imperfect state of the art, has been attended with great labour and trouble; but that he hopes, from the practical knowledge which he possesses, and the various sources of information of which he has been able to avail himself, that it has been performed in a manner that will not be found less useful in directing the practical gardener, than those who are not so conversant with the nature of the subject; as bringing them more fully acquainted with the various methods that have been commonly employed, as well as those which have been suggested by modern experience."

On examining this publication, we perceive a sufficient degree of accuracy in the botanical department, divested, as much as possible, of that formidable array of scientific terminology which is apt to repel so many readers, in consulting works of this nature. Considerable assistance must undoubtedly have been obtained from some prior publications of the kind, among which must be numbered the great work of Miller, edited by the care of Professor Martyn.

Like most other Dictionaries, we observe, that the present work has the failing (perhaps almost unavoidable in a book of this nature) of sometimes referring the reader to a name which, on examination, is not to be found. An instance of this kind occurs under the article *Rhus Cobbe*, where we are referred to *Schmidelia*, but, on turning for that title, no such name occurs. Again, under the article *Anchovy Pear*, we are referred to *Grias*, which is likewise wanting.

Of the plates accompanying this Dictionary we can hardly speak too highly. They are executed in a style of neatness and elegance, far surpassing any we have yet observed in similar publications. They are from drawings by that most ingenious artist, Mr. Sydenham Edwards, whose talents are so

ſo conſpicuouſly diſplayed in the Botanical Magazine, and are engraved by Sanſom, whoſe merit is equally conſpicuous in that juſtly admired publication. It is perhaps an objection, that plants of very different genera, occaſionally appear together on the ſame plate; but in a work of this nature it would have been hardly practicable to manage otherwiſe, conſiſtently with the price of the volumes.

We ſhall give a ſlight extract or two from the work, by way of a ſample of the general tenor of the deſcriptions. Theſe muſt be taken from the botanical department, thoſe belonging to the horticultural branch being too long to admit of a proper ſpecimen within the limits of our publication.

"*Cerinthe.* A genus which furniſhes plants of the hardy, ornamental, flowering annual kind. The Honeywort.

"It belongs to the claſs and order *Pentandria Monogynia*, and ranks in the natural order of *Aſperifoliæ*.

"The characters are: that the calyx is a five-parted perianthium; diviſions oblong, equal, permanent: the corolla is monopetalous and bell-formed: tube ſhort and thick: border tube-bellied, rather thicker than the tube: mouth five-cleft; throat naked, pervious: the ſtamina conſiſt of five ſubulate filaments, very ſhort: anthers acute, erect: the piſtillum is a four-parted germ: ſtyle filiform length of the ſtamina: ſtigma obtuſe: there is no pericarpium: calyx unchanged: ſeeds two, bony, gloſſy, ſubovate, outwardly gibbous, and bilocular.

"The ſpecies cultivated is the *Cerinthe Major*, Great Honeywort.

"It riſes with ſtems eighteen inches high and more, round, ſmooth, branching, and leafy: the leaves are glaucous, becoming blue by age; ſmooth, without prickles, but ciliated about the edge, and dotted with white: the branches are leafy and nodding; with flowers among the leaves, hanging on long peduncles: the tube of the corolla is yellow, but the border purple. It is a native of Italy, flowering in June, and the two following months. There are varieties with ſmooth leaves and purple flowers, and with prickly leaves and yellow flowers.

"*Culture.* The plants are raiſed by ſowing the ſeeds annually in the autumn or the early ſpring months, in patches in the borders, clumps, or other parts. The autumn ſowings ſhould be made as early as poſſible. They alſo riſe from the ſelf-ſown ſeeds. They ſhould be managed as other hardy annuals. Theſe are plants proper for being planted about the Apiary, or in the ſmall beds or borders. Vol. I.

"*Tradeſcantia.* A genus furniſhing a plant of the hardy herbaceous perennial kind.

"It belongs to the claſs and order *Hexandria Monogynia*, and ranks in the natural order of *Enſatæ*.

"The characters are, that the calyx is a three-leaved perianth: leaflets ovate, concave, spreading, permanent: the corolla has three orbicular petals, flat, spreading very much, large, equal: the stamina have six filiform filaments, length of the calyx, erect, villose, with jointed hairs: anthers kidney-form: the pistillum is an ovate germ, obtusely three-cornered: style filiform, length of the stamens: stigma three-cornered, tubulous: the pericarpium is an ovate capsule, covered by the calyx, three-celled, three-valved: seeds few, angular.

"The species is *T. Virginiana*, Common Virginian Spiderwort, or Flower of a Day. It has roots composed of many fleshy fibres: the stalks smooth, rising a foot and a half high: the leaves long, smooth, keeled, embracing: the flowers in clusters, composed of three large spreading purple petals: they appear early in June, and though each flower continues but one day, yet such is the profusion, that there is a succession of them, through the greater part of the summer. It is a native of Virginia and Maryland, flowering in June.

"There are varieties with deep blue flowers, with white flowers, with red flowers, and with purple flowers.

"*Culture.* They are readily increased by parting the roots, and planting them out in the autumn, or early in the spring, in a bed or border of common earth. And also by seeds sown at the same seasons, in similar situations, the plants being pricked out into other beds in the summer, and removed in autumn to the places where they are to grow. They afford ornament in the common borders among other flower plants."

With the above extracts we must content ourselves, observing only that, from the small extent of this book, it cannot be expected to rival, in any degree, the great work of Miller and Martyn, which is now so near completion.

ART. VIII. *Surgical Observations, Part the Second*: Containing an Account of the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany local Diseases and obstruct their Cure:—Observations on Diseases of the Urethra, particularly of that Part which is surrounded by the Prostate Gland:—And, Observations relative to the Treatment of one Species of the Nævi Materni. By John Abernethy, F. R. S.* 8vo. 245 pp. 6s. Longman and Co. 1806.

THE love of forming medical theories is so natural, that it is difficult to refrain from it, especially to those whose

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* For our commendation of Part I. see our Vol. XXIV. p. 665, and for the author's former works, see Vol. I. p. 265 and Vol. V. p. 128.

knowledge

knowledge on the ſubject is imperfect. The beſt corrective of this tendency is medical reading; for he who reads much in that line will find, that a vaſt number of diſcordant theories have already been publiſhed, which mutually deſtroy each other; and will perceive, that his own notions have probably been, in the firſt place, anticipated, and in the ſecond, confuted. Such a diſcovery will naturally render him more cautious in future of framing looſe conjectures.

The author of the work now under conſideration is an eminent anatomiſt, and a practical ſurgeon of high and well-deſerved reputation: but he acknowledges that he has read little on the ſubject he here treats. We were therefore the leſs ſurpriſed to find him advancing, or rather adopting, a theory, which, he candidly informs us, was ſuggeſted by Mr. Boodle, of Ongar. That gentleman, however, we ſuſpect, will not acquire immortality by the diſcovery.

The theory is preceded by a long account of the actions of the digeſtive organs, which, it is obſerved, are, in conſequence of ſympathy, apt to be diſordered when any part of the body is injured; and likewiſe, that by a reciprocal ſympathy, "diſorders of the digeſtive organs frequently affect the nervous ſyſtem, producing irritability and various conſequent affections." Abundant proofs are given of theſe propoſitions.

It is ſomewhat remarkable, that Mr. Abernethy always uſes the vague term "diſorders of the digeſtive organs," though in the deſcription of the diſeaſes it is ſometimes applied by him to the various affections of the alimentary canal, excited by local inflammation and fever, and at other times to dyſpepſia. No diſcrimination of the ſpecies of affection is made, though the author cannot think that there is but one diſorder of the digeſtive organs; and one treatment is uniformly recommended, though we very much doubt if it will be found ſucceſsful in every caſe. Mr. A. indeed very fairly owns, that he "does not feel altogether competent to give full directions relative to this ſubject." Perhaps, under theſe circumſtances, it would have been better if he had conſulted thoſe who were competent, inſtead of recommending ſo generally to his patients ſtrong broth, milk, eggs, and farinaceous vegetables. There certainly are diſorders in the digeſtive organs which theſe articles of diet will not ſuit. The medicines enumerated alſo are, a rhubarb or quickſilver pill, infuſion of gentian with ſenna, with occaſionally a doſe of caſtor oil, or Glauber's ſalts; and the directions for making the ſelection are ſuch as may be found in Buchan's Domeſtic Medicine.

After 74 pages of ſuch preliminary matter, a few caſes are narrated, as illuſtrations; but we confeſs that we were at a loſs to find out the application of them. Some were ſlight paralytic caſes; one patient died of a conſumption, and another of ulcerated inteſtines: yet, though nothing could be more diſſimilar than theſe diſeaſes, they are here all claſſed together. Mr. A. believes that the real diſeaſe in all was the ſame; namely, what he has called the diſorder of the digeſtive organs; and that the paralyſis, the obſtructions of the meſenteric glands, the tubercles, and ulcerations in the bowels, were merely the effects of ſympathy. This concluſion is certainly ſingular; but the hypotheſis has laid ſo ſtrong a hold of the author's mind, that whenever a patient has a white tongue, a bad appetite, and irregularity of bowels, he is generally perſuaded that the real ailment is fixt in the chylopoietic organs, and that all his other complaints are ſympathetic. Thus, eruptions, ulcers, opthalmia, the carbuncle, ozena, apoplexy, hemiplegia, epilepſy, hydrocephalus, phthiſis, hemorrhages, are all owing to ſympathy; the primary diſtemper being always ſeated in the digeſtive organs. Even cancer is ſuſpected to be originally a diſorder of the chylopoietic organs. Such a notion we ſhall not undertake regularly to refute; and it would give us, (with no little ſurpriſe) extreme pleaſure, if the remedies here recommended, for removing diſorders of the digeſtive organs, ſhould prove capable of putting a ſtop to any of theſe ſympathetic conſequences, particularly cancer.

We muſt, from its ſingularity, take notice of one of the caſes.

A lady was ſtunned by a fall, in which the back part of the head was ſtruck againſt the pavement. She appears to have been very properly treated by a country ſurgeon, yet ſhe thought ſhe could not be cured without coming to London. So, three months after the accident, ſhe came to town; having taken a fancy that her ſkull was ſtarred, and had three fiſſures running in different directions. Mr. A., whom ſhe conſulted, endeavoured in vain to perſuade her that this was not the caſe; and, true to his hypotheſis, hinted that her complaints proceeded from the ſtate of the ſtomach and bowels. He accordingly preſcribed a quickſilver pill, and bitter purges. Theſe medicines relieved the ſymptoms, but did not cure her imagination; and as ſhe was obliged to return to the country, ſhe earneſtly requeſted that an operation ſhould be performed, "were it merely to aſcertain what was the fact" reſpecting the ſkull. Mr. A. "ſaw no objection to this examination." He laid bare the bone to the ſize of a crown piece, and found there neither fiſſures nor ſtars.

We

We hope that neither Mr. A. himself, nor any other surgeons, will again carry complaisance to the ladies to such a length; and in taking our leave of this volume, we must add our wishes, that he may choose for his future essays practical points in surgery, in which he undoubtedly excels, rather than speculations upon medical theories, where he is so likely to be surpassed by many practitioners in the science.

ART. IX. *A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on Thursday the 15th of January, 1807. By the Right Reverend Daniel Sandford, D. D. their Bishop.* 4to. 22 pp. 1s. 6d. Manners and Miller, Edinburgh, and Hatchard, London. 1807.

AN Episcopal Charge from Scotland is so rare a phænomenon, and the Charge before us derives so many attractions, as well from the peculiar circumstances under which it was delivered, as from its own intrinsic merit, that the serious part of our readers will thank us for embracing an early opportunity of introducing it to their notice.

In some former articles we had occasion to trace the Scotch Episcopal Church through all her varieties of fortune, through "honour and dishonour, through evil report and good report," from the first dawning of the reformation down to the present day; and to animadvert on the singular conduct of those who officiate in Scotland as Episcopal Clergymen, and yet acknowledge the ecclesiastical authority of no Bishop *. To talk of an *Episcopal Church*, over which *no Bishop presides*, is to talk of what cannot possibly exist; and we might with as much truth and good sense call that *state* a *monarchy*, in which the supreme power, legislative and executive, is *in the hands of the people at large*, as call a congregation under the jurisdiction of no Bishop part of an Episcopal Church! The circumstance of the pastor's having been episcopally ordained is nothing to the purpose; for if that circumstance necessarily united him and his congregation to the church in which he had been admitted into orders, it would follow that the churches over which Zuingle, and

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* See particularly our Vols. XVIII. p. 597, &c. XXV. p. 175, &c. XXVII. p. 481, &c. and XXVIII. p. 182, &c.

Luther, and Cranmer, and Knox preſided, continued in union with the Church of Rome; for nothing is more certain than that thoſe eminent reformers were all ordained in that church.

It muſt, however, be acknowledged, that ſo long as the penal laws, which in 1746 and 1748 were enacted againſt the Scotch Epiſcopacy, continued in force, there was ſome apology for thoſe clergymen, who, in virtue of orders received in England or Ireland, officiated on the north ſide of the Tweed, without putting themſelves under the juriſdiction of any Biſhop. The only B ſhops who could have taken the inſpection of them were ſo far proſcribed by the legiſlature, that no man of rank or office had it in his power to be in communion with them without forfeiting ſome of his privileges as a Britiſh ſubject. Thoſe privileges are juſtly dear to all by whom they are enjoyed; and it can excite no wonder that rather than forfeit them, men of rank and opulence invited from England clergymen, on whoſe miniſtrations they could attend without incurring any civil penalties. They had thus the comfort of joining in the prayers of our admirable Liturgy; and though they were not members of our church, which extends not into Scotland, nor could be conſidered as Epiſcopalians in any ſen'e of the word, it was ſurely better to be members even of ſuch anomalous congregations than to live, as they otherwiſe probably would have lived, apparently "without God in the world."

But when the penal laws were repealed, and the Scotch Epiſcopal Clergy had adopted our 39 articles as the formulary of their faith, not a ſhadow of apology remained for ſuch irregular conduct; and accordingly ſuch clergymen of our church as truly revere the apoſtolical inſtitution of Epiſcopacy, have been urged, ſince that period, to acknowledge, in Scotland, the eccleſiaſtical authority of the Scotch Biſhops. The author of this Charge was not only among the firſt to unite himſelf to a church, apoſtolical in her doctrine, government, and worſhip, but being "zealouſly affected in a good thing," has accepted of the office of a Scotch Biſhop; for no other reaſon, as it appears to us, than to remove ſuch prejudices from the minds of ſome of his brethren, as we are ſurpriſed that any enlightened mind ſhould ever have cheriſhed. How well he is qualified to diſcharge the duties of ſuch an office, undertaken in very delicate circumſtances, will be ſeen by the manner in which, at his firſt viſitation, he has addreſſed his clergy; a manner which diſplays a ſpirit firm without obſtinacy, and conciliating without indifference.

After

After briefly touching on the advantages of ſuch meetings of the clergy, as that at which the Charge was delivered, adverting to that "evil report and good report" through which the Scotch Epiſcopal Church long ſtruggled for her very exiſtence, hinting at the motives which induced him to accept the office which he now holds, and pointing out the duties which, in a tolerated church, a Biſhop owes to his Clergy, and the Clergy to their Biſhop, the worthy Prelate adds,

"It has often afforded me great ſatisfaction to contemplate the reſemblance that the Chriſtian ſociety of which we are members bears, in its external condition, to the Church of Chriſt as it exiſted every where, before the converſion of the Emperor Conſtantine. During that period, indeed, the church was frequently expoſed to ſecular perſecution; from which, bleſſed be God, we, enjoying, as we do, a free and perfect toleration from the ſtate, are mercifully exempted. But as far as can be intended by the compariſon, our caſe is the ſame with that of our forefathers in the Chriſtian faith, in ages which we are accuſtomed to conſider with peculiar veneration. At that time the church, unconnected with the ſtate, ſubſiſted by her own internal and inherent powers. Irenæus *, Cyprian, Cornelius, and indeed all who held the office of a Biſhop, for the three firſt centuries, were poſſeſſed of no other authority, and probably encompaſſed with no more outward dignity, than he who now addreſſes you; and this authority was preſerved by the filial affection of the clergy over whom they reſpectively preſided. God forbid that I ſhould ever have the preſumption to compare my own talents, or my own zeal, to the talents or the zeal of thoſe *burning and ſhining lights*, to which

* "Some perſons have expreſſed their ſurpriſe at a Preſbyter of one local church being conſecrated a Biſhop in another. IRENÆUS is one of the numberleſs inſtances which might be produced that this was done daily in the primitive times; for as he was a diſciple of POLYCARP, Biſhop of Smyrna, and, as MOSHEIM obſerves, 'ſent by him to preach the Goſpel among the Gauls,' he muſt have been in orders before he was ſo ſent, and, of courſe, a clergyman of the Greek Church. Yet he became, as every one knows, Biſhop of Lyons, and one of the brighteſt ornaments of the Latin Church, without ceaſing to be in communion with his native church."——The learned Prelate might have added, that Dr. Burnet, after being many years a Preſbyter of the Scotch Church, ordained by ſome one of the predeceſſors of the preſent Biſhops in Scotland, became Biſhop of Sarum in the Church of England, without ceaſing to be in communion with the church in which he had firſt received orders.

every ſucceeding age of the church has looked back with reverence inferior only to that which is due to the immediate apoſtles of our Lord and Maſter. I mention them only becauſe their hiſtory, doubtleſs well known to all of you, furniſhes an incontrovertible proof that epiſcopacy can ſubſiſt, and Biſhops, who are deſerving of reſpect, be highly reſpected, though deſtitute of the ſplendid but adventitious panoply of a legal eſtabliſhment." P. 11.

Of this it furniſhes indeed a complete proof, and obviates that objection which has been ſometimes improperly urged againſt the Scotch Epiſcopacy, " that no man can be a Biſhop who was not nominated by the King, and who poſſeſſes not the rank of a temporal peer!" Polycarp, and Irenæus, and Cyprian, and Cornelius, were nominated by no temporal ſovereign, and poſſeſſed no civil rank, and yet if *they* were not Biſhops there is now no Biſhop in the Chriſtian world.

But in what relation, it may be aſked, does Dr. Sandford now ſtand to the Church of England? We anſwer, in the very ſame relation in which he ſtood to that Church before his conſecration, and in which the Proteſtant Biſhops of Quebec and Montreal ſtand to her. All theſe prelates are capable of officiating as *prieſts* in the Church of England, though no one of them could be permitted to officiate as an Engliſh *Biſhop*. No man who knows any thing of the conſtitution of the original Church of Chriſt, and of the purpoſes for which that ſociety was founded, can entertain a doubt that the epiſcopal adminiſtrations of the Scotch and American Biſhops are in themſelves as efficacious, for all the purpoſes of religion, as the adminiſtrations of any Biſhops on the face of the earth, though neither thoſe prelates nor the clergymen whom they may ordain be admiſſible into the Church of England. The reaſon of this diſtinction is very obvious. Every church *eſtabliſhed by law*, and *incorporated* with the *ſtate*, enjoys many *legal* privileges which no man can enjoy, except on the terms which the *ſtate* has preſcribed; but in Scotland, where Epiſcopacy is only tolerated, all Epiſcopalians are on the very ſame footing; and our prelates themſelves, on the north ſide of the Tweed, would be diſſenters from the eſtabliſhed church of the country.

We have made theſe obſervations with the view of lending our aid to the promoting of that union among Epiſcopalians in Scotland, which, though happily begun, we learn from this Charge, is not yet completed.

" On this ſubject," ſays Biſhop Sandford " it would not become me to enlarge. I may be permitted however, to lament, that

that groundleſs prejudices and objections, long ſince completely and unanſwerably refuted, ſhould ſtill be allowed to keep thoſe aſunder who have all ſubſcribed the ſame ſummary of faith; who all hold the ſame opinions reſpecting the original conſtitution of the church; whoſe public worſhip is eſſentially the ſame; and who all profeſs, in the courſe of that worſhip, to believe that the church is ONE, as well as catholic and apoſtolic. I lament it ſincerely for the ſake of thoſe who have not yet been perſuaded to "caſt in their lot with us," and who do not appear to be ſenſible of the anomalies and inconveniencies, to ſay the beſt, to which they expoſe themſelves without reaſon. I lament it, above all, as a breach of charity, of which the conſequences may ſpread much farther than is generally imagined, even to all the heart-burnings, and jealouſies, and diſputes, which are utterly inconſiſtent with our duty, and with our happineſs as Chriſtians." P. 15.

On a former occaſion * we expreſſed a wiſh, that all the Epiſcopalians in Scotland would unite, not only among themſelves, but alſo, as far as poſſible, with the Eſtabliſhed Church, in oppoſition to fanaticiſm and infidelity. They are the only two Proteſtant Churches, in Scotland, we believe, that are known to the law; and ſecured as they both are, the one, by the act which united the kingdoms of England and Scotland, in the excluſive rights of a perpetual eſtabliſhment; and the other by an act of toleration, in liberty of conſcience and the free exerciſe of the rites of religion, they can have nothing to dread from each other. Both, however, have much to dread from an impious philoſophy on the one hand, and from the ebullitions of religious fanaticiſm on the other; and therefore prudence as well as duty muſt dictate the propriety of uniting to repel the attacks of theſe two formidable enemies to all order, civil and eccleſiaſtical. As it is commonly ſaid, and perhaps with truth, that moderation is oftener found in churches eſtabliſhed than in thoſe which are only tolerated, it gives us pleaſure to tranſcribe from this Charge the following ſentiments, ſo congenial with our own.

"With regard to thoſe who conſcientiouſly differ from us, the laws which are to regulate our conduct are clear and plain. "We judge no man; ſeeing that every man ſtandeth or falleth to his own maſter." With regard, eſpecially, to our Chriſtian brethren of the Eſtabliſhed Church, it is our duty to avoid, if it be poſſible, giving offence to any; to repay the tranquillity which we enjoy, by a mild and charitable deportment; to ſhow that we do not conſider difference of opinion in religious matters

* See our XXVIIth Vol. p. 487, &c.

as

as any apology for acrimony or violence; and that, if we cannot always "hold the faith in the unity of the ſpirit," (ſuch is the imperfection of our nature) we are not therefore entitled to break that "bond of peace" which ſhould be maintained between all who acknowledge Jeſus Chriſt as their Lord and Maſter." P. 14.

Of the author of theſe ſentiments we have only to ſay, *Sit anima noſtra cum talibus.*

ART. X. *A Muſical Grammar, in Four Parts. 1. Notation. 2. Melody. 3. Harmony. 4. Rhythm. By Dr. Callcott, Organiſt of Covent Garden.* 12mo. 308 pp. 8s. Birchall, 133, New Bond-ſtreet. 1806.

A Work undertaken upon the preſent plan has long been wanted in England, for the improvement of muſical ſtudents. Not only trifling and ſuperficial, but alſo tedious and elaborate treatiſes upon muſic have been abundantly multiplied, in which the writers have treated the ſubject in terms very difficult to be underſtood, even by proficients in the ſcience; and the frequent obſcurity and confuſedneſs of their diction incline us to ſuſpect, that they have not always underſtood *themſelves*.

The author of the work before us ſeems to have been fully aware of ſuch objections, and deſirous of preſenting to the muſical world a book which ſhould be both profound and clear; neither abſtruſe, from affected brevity, nor prolix, from multifarious explanation. In accompliſhing his deſign, Dr. Callcott appears to have ſpared no pains. He has proceeded from firſt principles to a very complex reſult of them, (although compriſed in a ſmall pocket volume) and the order in which this is effected reflects high credit upon his judgement and ingenuity.

As the limits of a review will not admit a minute examination of 700 articles, we muſt content ourſelves with obſervations upon ſuch paſſages as eſpecially claim our attention, or demand our ſtricture.

The Firſt Part of the work concerns Notation.

Chap. I. treats of the Staff, generally (though improperly) termed the *Stave*. This, and the notes on the lines and in the ſpaces are very clearly explained to the beginner.

The Second Chapter treats of the *Cleff*, and herein the ſtudent is initiated into the uſe and application of all the various poſitions of Baſe*, Tenor, and Treble. We conceive, that if the derivation of the term Cleff had been given,

* Rightly ſo ſpelt, inſtead of *Baſs*, which is common among mere muſicians.

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an additional aſſiſtance would have been rendered to the learner.

The Third Chapter regards the Notes: and, in the Second Section, (of the Tune of Notes) p. 19. Art. 48, are the following obſervations:

"Art. 48. The greateſt care muſt be taken not to miſunderſtand the words *Note* and *Tone* *. A Note is the ſound which is heard, or the mark which repreſents it on the Staff; but a *Tone* is the diſtance between *two Notes*, which are called by the names of two adjoining letters, and ſeparated by one ſingle key of the inſtrument. Thus, the diſtance from A to B is a Tone; and therefore A is a Tone lower than B, and B a Tone higher than A.

"Art. 49. The ſame obſervation muſt be applied to the Semitones, which are ſometimes called, though improperly, *half Notes*. The diſtance from B to C is a Semitone; therefore B is a Semitone lower than C, and C is a Semitone higher than B. It is then evident that Tones and Semitones are not *Notes*, otherwiſe B would be at the ſame time both a *Tone* and a *Semitone*; ſince B is a Tone above A, and a Semitone below C." P. 19.

The author's diſtinction between *Notes* and *Tones* is highly uſeful, but the concluding period is not expreſſed with his general accuracy. Tones and Semitones are certainly *Notes*, becauſe (as the author has above defined) "a Note is the ſound which is heard, or the mark which repreſents it on the Staff:" but a Note is not neceſſarily a *Tone*, ſince it may be only a *Semitone*, in relation to ſome other Note, and *vice verſâ*, a Note is not neceſſarily a *Semitone*, becauſe it may be a *Tone*, in relation to ſome other Note. The true reſult is, that Notes and Tones are not to be underſtood as convertible terms, ſince a note is a ſingle ſound, or its repreſentation upon the ſtaff, and Tones and Semitones acquire their names only as they ſtand in relation to that degree.

Sect. III. Of the Time of Notes.

"Art. 63. In ſlow muſic, eſpecially that in the church ſtyle, two longer notes are uſed; the Semibreve and the Breve. The *Semibreve* † is a round white note, without a ſtem, and is as long as

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"* Even the accurate and learned Butler uſes theſe terms in a vague manner (p. 22). He firſt ſays: 'From Mi to Fa, and from La to Pha, is but half a tone; between any other two notes there is a whole tone.' Then he adds: 'But in ſinging, how to tune each *Note* and *half Note* to his fellow, cannot be declared by precept.'"

† The Breve and Semibreve are in daily uſe for our Choir Service. See Boyce's Cathedral Muſic.

two Minims, or four Crotchets. The *Breve* is a ſquare white note, and is as long as two Semibreves, four Minims, or eight Crotchets." P. 26.

The *hyſteron proteron* had been better avoided here, by explaining the value of the Breve before that of the Semibreve.

Art. 72. p. 31, the Meaſure of $\frac{12}{8}$ is omitted in the Table, although previouſly announced in the beginning of the Article.

"Art. 80. There is alſo a ſpecies of Time, called *Quintuple*, which contains five crotchets in a bar; but it is very ſeldom uſed.

"Tartini conſidered this Quintuple proportion as unfit for melody, and impoſſible to be executed. Time has ſhewn, that neither of theſe judgments were well founded *." P. 40.

Although Tartini may have been too precipitate in declaring this meaſure "impoſſible to be executed," yet, as it is totally devoid of ſymmetry, (and conſequently of beauty) and attended with a conſtant, and diſguſting accent upon the bar note, precluding the poſſibility of a true concluſion in the laſt meaſure, we heartily agree with him that it is "unfit for melody."

The Fourth Section (of the Accent of Notes) p. 41, deſerves the particular attention of the ſtudent, eſpecially in Article 85, wherein emphaſis is ſo clearly diſtinguiſhed from accent.

Chap. IV. Of the Reſts.—"In playing keyed inſtruments, the reſts are often much neglected; and, unleſs the player *carefully* raiſes the finger from the key (but not too far) at the exact commencement of the reſt, the intended effect is deſtroyed." P. 47.

We recommend to the practical learner a careful obſervance of this uſeful hint.

The Directions of C. P. Em. Bach, for the true method of performing on keyed inſtruments, which follow in p. 48, *(note)* are invaluable.

The whole Fifth Chapter (of the Sharps, Flats, &c.) p. 49, is delivered in the moſt orderly and perſpicuous manner.

"* Tartini, Trattato (1754), p. 114. D. B. I. 82. Mr. Reeve's Gypſey Glee: 'O who has ſeen,' contains a laſt movement in five crotchet time—'Come ſtain your cheek'—which produces a very good effect."

"The

" The accidental Flats and Sharps only affect the notes which they immediately precede, and thoſe of the ſame letter which follow them in the ſame meaſure; but, if one meaſure ends, and the next begins, with the ſame note, the accidental character which alters the firſt note, is underſtood to affect the ſecond." P. 55.

Were this rule univerſally eſtabliſhed, and invariably obſerved, much confuſion and diſſonance in muſical performance would be avoided.

" Art. 103. As theſe two characters, viz. the Double Sharp and the Double Flat, ſeldom occur, the mode of reſtoring the ſingle Sharp, or Flat, after the uſe of the double character, varies with different authors *." P. 60.

Here again, for the ſame reaſon, we wiſh to ſee a rule univerſally eſtabliſhed.

Chap. VI. Of Graces, Characters, Marks of Expreſſion, &c.

We muſt obſerve, in regard to the *Beat*, (Art. 116, p. 68) that although it was formerly much in uſe, yet, in modern muſic, it is now nearly exploded, as a barbariſm. We are alſo of opinion, that the German *Mordent*, (*Beiſſer*. Art. 120. p. 70) the German *Beat*, (*Anſchlag*. Art. 121.) and the German *Spring* (*Schneller*. Art. 123. p. 71) are all extremely inelegant, eſpecially the German *Beat*, which really ſounds to us more *emetical* than ornamental. Perhaps in muſic, as well as in mythology, *three Graces* are ſufficient. The Appoggiatura, the Shake, and the Turn, are ſurely enough for moſt of the melodious embelliſhments, particularly if an occaſional introduction of the Italian *Mordente* be admitted.

Sect. II. p. 73, of the Characters, is of great utility; and the following Article, (137.) deſerves the utmoſt attention of the ſtudent.

" Art. 137. If every piece of muſic ended with a complete meaſure, and if the neceſſity of commencing with ſingle *Times* (Art. 84, p. 42) did not ſometimes exiſt, the double Bar might be neglected; but, as it is important to mark the termination of thoſe *Strains* which have their laſt meaſures incomplete, this

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" * Even in reſpect of the Double Sharp, inſtances are found in Handel, where it is not diſtinguiſhed by any particular mark, but where only a common ſingle Sharp is placed againſt F, already ſharp in the ſignature. See H. S. I. No. 9: 'Fly from the threatening.'"

character

character is adopted, and the *double Bar* bears the ſame relation to the *Strain* as the *ſingle Bar* does to the *Meaſure.*" P. 78.

Sect. III. Of the Marks of Expreſſion.

"Art. 140. The *Tye* is an arch drawn over two notes on the ſame degree, uniting them." P. 79.

"Art. 142. "The *Slur* is a ſimilar arch drawn over notes upon different degrees, ſignifying that all the notes are to be played ſmoothly." P. 80.

A ſeparate mark for the *Tye* and the *Slur* would prove a commodious invention, as the learner is apt to miſtake the latter for the former, whenever it happens to be placed over *two notes* only.

The Abbreviation, noticed in Art. 150, p. 84, where the ſtems of minims are grouped like of quavers, we wholly diſapprove, being not only deceptious to the learner, but thoroughly falſe in point of fact. By this aukward contrivance, for which Pleyel's Duos are quoted as an authority, *two minims* are made to ſtand for *four quavers!* a palpable error, and an unpardonable inſult offered to true proportion.—The author informs us, that it is "very frequently uſed in modern muſic," which we think bad news; and we truſt, that for the credit of muſical arithmetic, it will never be generally adopted.

Part II. Melody. Chap. I. Of Intervals, p. 85.

"The word *Degree* has been already applied to the five lines and four ſpaces of the Staff; but it is neceſſary to extend its ſignification further, and to comprehend *it in* the term Interval," &c.—Note, p. 87.

Here ſeems an error of the compoſitor; the author probably wrote, "and to comprehend *in it* the term Interval," &c.

Sect. III. (p. 90.) Of the fourteen Diatonic Intervals. Art. 163. p. 92. Here the diſtinction between the Diatonic and Chromatic Semitone muſt be carefully obſerved by the ſtudent, otherwiſe the remainder of the Section will not be perſpicuous.

"Art. 166. VI. The *Perfect Fourth* is compoſed of four degrees, and contains two Tones and a Semitone between the extremes. It is alſo diviſible into *four* Semitones." P. 94.

In order to preſerve the analogy of explanation, the words *three diatonic and two chromatic*, ſhould have been added: as alſo in Art. 167. (p. 95) after the words "ſix ſemitones," add, *three diatonic and three chromatic.*

Had the author continued to illuſtrate, by example, the diviſibility into ſemitones of the flat and perfect 5th, minor and

and major 6th, minor and major 7th, and the octave, (as he has done from the minor 3d to the flat 5th) he would have preſerved complete uniformity throughout this ſection, with a merely trifling addition to the page, but a conſiderable increaſe of information to the learner.

Sect. IV. Inverſion of Intervals, p. 100.

"Art. 178. The different Intervals (ſeven), reckoned from each of the ſeven Natural Notes, form the following Series:

Five Major and *two* Minor *Seconds*.
Three Major and *four* Minor *Thirds*.
Six Perfect and *one* Sharp *Fourth*.

"To theſe may be added their Inverſions:

Six Perfect and *one* Flat *Fifth*.
Four Major and *three* Minor *Sixths*.
Two Major and *five* Minor *Sevenths*." P. 100.

Here again we cannot but expreſs a wiſh that this analyſis of intervals had been preſented on the ſtaff, for the more ſpeedy advancement of the ſtudent.

In Chap. II. (p. 104). Of conſonant and diſſonant intervals, the doctrine of paſſing notes is illuſtrated by the cleareſt and moſt convincing examples. See Art. 195. 199. 200. 201.

In Chap. III, p. 109, the author treats of the Genera.

In the Second Section, ("of the Chromatic Scale") he obſerves (Art. 212. p. 111,) "the Chromatic Semitone, the extreme ſharp ſecond, flat third, and flat fourth are ſimple, or primitive," &c.

We think that the ſenſe of this paſſage would have been more readily conveyed to the learner's apprehenſion, if the epithet *extreme* had been prefixed to each of the intervals, viz. the *extreme* flat third, the *extreme* flat fourth, *extreme* ſharp fifth, &c. and are alſo of opinion, that throughout this whole analyſis of the chromatic ſcale, the learner would have more eaſily apprehended its truth, if each of the intervals had been marked ſimply upon the ſtaff, previous to quotations from any muſical compoſition: the like may be obſerved upon Art 220. p. 115. where examples in *notation* of the extreme ſharp ſecond, extreme flat third, and extreme flat fourth, would have been more eaſily underſtood, when explained in the ſame order as the fourteen diatonic intervals were, (p. 91, &c.) than by being placed in three different keys, as in articles 217, 218, 219, p. 114, and 115.

Sect. III. (p. 118). Of the Enharmonic Scale and Quarter Tone.

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In Art. 227, p. 118, the Interval of the Quarter Tone is rendered perfectly intelligible, although we rather doubt whether what follows, in Art. 228, may not tend in ſome degree to perplex the ideas of the learner, who has not ſtudied Harmonics.

Chap. IV. (p. 122), treats of Keys or Scales.—The following Article, 237, Sect. II. p. 124, on the Scale of F, ſix Sharps, is of great importance to the ſtudent.

"Art. 237. In this laſt ſcale, the *ſixth ſharp* E is, on keyed inſtruments, performed by means of F natural; but it cannot be called by that name, nor ſituated on the ſame degree; for, in that caſe, only ſix letters would be uſed inſtead of ſeven; and, between D ſharp and F natural, the Chromatic Interval of the extreme ſharp Second would be found, which does not belong to the Diatonic Series." P. 124.

The ſame reaſoning on G flat, ſix flats is continued throughout Art. 239, p. 125.

The 242d Article (Sect. of the ſignature, p. 126) will be found eminently uſeful to the practitioner on keyed inſtruments.

The Fifth Section (of the Minor Scale) p. 127, is given in a very familiar and entertaining manner.

Sect. VII. Of the Tonic Minor Scales, p. 131.

"Art. 253. As the Signature requires that the eſſential ſharp ſeventh ſhould not be inſerted at the Clef, the *Tonic Minor* muſt have in its ſignature another flat, making in all three flats more, or three ſharps leſs, than the major ſcale of the ſame key note." P. 131.

Notwithſtanding the obſervations in Art. 100. p. 56 and 57, we do not conſider the doctrine in this article 253, ſufficiently explanatory to the ſtudent. It is true, that in the key of F minor, he perceives four flats, which are three more than its major mode requires. In the key of C minor he alſo ſees three flats, which are likewiſe evidently three more than its major mode requires. But in G minor he ſees only *two* flats: where is he to find the third? It may not readily occur to his mind that F *natural* is here to be accounted a flat, in order to depreſs the ſharp ſeventh of the major mode, one chromatic ſemitone.

Again, in the key of D minor, where he ſees but *one* flat, he will hardly gueſs at firſt, that F and C *naturals* are both to be conſidered as flats.

In A minor he perceives no flats at all; nevertheleſs he muſt account for *three*, in obedience to the Doctrine delivered

vered in Art. 253. Theſe three flats prove at laſt to be F, C, and G *naturals*.

Sect. VIII. Of Tranſpoſition, p. 132.

In this ſection, Tranſpoſition is nicely diſtinguiſhed from variation, and the Scheme of *Attendant Keys*, or *Scales*, (for they are made convertible) is perfectly clear, and highly uſeful.

Chap. V. Of the Qualities of the Notes which compoſe the Scale, p. 134. Sect. I and II.

Theſe are two maſterly ſections, and the examples from Handel, in confirmation of the argument, are moſt judiciouſly choſen.

Chap. VI. Of ancient Signatures, p. 140, will be found particularly uſeful to thoſe who ſtudy Ancient Muſic.

Part III. Harmony.

Chap I. Of the Triad. Sect. I. p. 145.

The Firſt Section is delivered in the ſimpleſt and cleareſt manner.

In Art. 307, p. 148, is an Erratum of importance: inſtead of "the Diatonic Diſſonant *Third*," read, the Diatonic Diſſonant *Triad*.

Sect. II. Inverſions of the Triad. p. 150.

"Art. 314. The ſame arrangement takes place in the Minor Triad * and its firſt inverſion; in the firſt inverſion of the Diatonic Triad, B, D, F, however, the ſixth is never doubled, but the octave preferred, when four parts are requiſite." P. 151.

An example of the Inverted Diatonic Triad would here have been very acceptable to the ſtudent, as alſo of the power of "a ſtroke through the figure *ſix* upon a major or minor ſixth." (See Art. 315.). It ſeems to us that whenever a new idea is to be conveyed to the ſcholar's mind, which might be more eaſily underſtood by the addition of a two-inch diagram, to omit it may ſometimes prove a conſiderable retardation of his progreſs, however ſuperfluous its inſertion may ſeem to the ſcientific reader; and the increaſe of two or three pages (at the moſt) is no equivalent objection to its ſuperior utility. We ſubmit this hint to the author's deliberation, previous to his ſecond edition of the work.

Sect. III. Of the direct and contrary Motions, and the Rules for their uſe in Harmony, (p. 153) is of much importance, eſpecially Art. 321, 322, 323, 324, which are four

"* An ingenious theoriſt, *Pizzati* (Scienza de' Suoni, 1782), reckons the Minor Triad *diſſonant*, (p. 313), becauſe it does not produce the third Sound of Tartini, &c. On the contrary *Kirnberger* (1774) aſſerts, that the diminiſhed Triad is *conſonant*, becauſe it is uſed in Harmonical Progreſſion, like the other two Triads."

momentous warnings to the muſical ſtudent, whenever he may attempt compoſition.

The Fourth Section, of Harmonical Progreſſion, p. 155, is moſt ably executed.

Throughout the whole Second Chapter, p. 160 to 181, which treats of "the Dominant Seventh, its Inverſions," &c. the nature and properties of this all-powerful chord, are amply and accurately diſcuſſed, and the firſt principles of modulation ſatisfactorily and perſpicuouſly explained.

The Third Chapter, "Of Diſcords," p. 181, cannot fail to be univerſally uſeful. The ſeveral propoſitions could not have been confirmed by more appoſite and incontrovertible examples, and although the Chapter is extended to 24 pages, yet it is as entertaining as it is inſtructive.

The note on Art. 411, p. 190, well deſerves quotation.

"That peculiar effect which is produced from an internal melody by the employment of ſuſpenſion, has been well deſcribed by Rouſſeau, Art. *Unity of Melody*. In this valuable article, while he wiſhes to exalt his favourite branch of muſic, *Melody*, at the expence of Harmony, he actually proves the ſuperiority of the latter, and praiſes thoſe beautiful effects which, without Harmony, could not exiſt."

In Sect. IV. II. Of the added Sixth, p. 195. After giving the opinions of Rameau, Heck, Dr. Boyce, and Roch, the author adds, Art. 430, p. 198.

"Which of theſe opinions is neareſt the truth the author does not at preſent preſume to decide; but the conſideration of the Minor Mode with the imperfect Fifth on its Supertonic B, authorizes him to aſſert, that the ſyſtem which makes that note a radical Baſe, cannot be true."

This concluſion is perfectly correct; we only regret that an example was not imparted here to the learner, which would have fixed the argument in the mind, too ſtrongly for a poſſibility of eradication.

Art. 433, p. 200, in which is ſhown that there are two added ninths, although but one added ſeventh, deſerves ſtrict attention; as alſo Art. 437, wherein the *ſeventh*, formed from the added *ninth*, is proved to decide the mode of the ſcale, and, in Articles 438 and 439, its ſuperior utility in the minor mode is demonſtrated. We again felicitate the author upon his ſucceſs throughout this chapter: it is a ſtrong evidence of long and well-digeſted ſtudy.

Chap. IV. Of Cadences. The firſt Section is ingenious and ſatisfactory, p. 205.

Sect. II. Of Medial Cadences, p. 209.

We do not find the epithet *Medial*, of claſſical acceptation

among Engliſh authors. Dr. Callcott probably adopted it as a diſtinction from *Mediant*, the greater or leſſer third (ſee p. 135, Art. 268.) but this ſeems unneceſſary, as the adjective *Mediate* (which we conceive ſynonimous with the author's *Medial*) was ready at hand.

Chap. V. Of Sequences, is very ably executed, p. 211.

Chap. VI. Of Licences. Sect. II. Of the extreme Sharp Sixth, p. 219.

"By this alteration of the Fourth, the ſpecies of Cadence is changed, from the firſt inverſion of the *Mixt* to the ſecond inverſion of the *Perfect* (Art. 455, p. 209); and it is conſidered as a Licence, becauſe the root bears a flat Fifth, while at the ſame time the Third continues Major." P. 219.

An example of this licence would have been particularly uſeful to the ſtudent, the truth here being a little abſtracted.

Sect. II. Of the extreme Sharp Sixth. Art. 479. p. 220.

"A Harmony ſtill more remote, but extremely powerful, is formed upon this chord, by inſerting the added ninth on the root, as a ſuppoſed dominant to the real one."

Here we think that the learner will be in the utmoſt want of an example. B is to be conſidered the root of the chord: the added ninth on the root is C, forming a Fifth, the ſub-mediant of A in the Minor Mode.

Sect. III. Of Partial Modulation, p. 221, it is worthy of remark, that "the partial Modulation into the Supertonic," which this author tells us, was "formerly rejected," (Art. 483, note, p. 221), occurs continually in the compoſitions of *Purcell*, and ſeems to have been his moſt favourite tranſition. See the popular ſong "Mad Beſs," at the words—"For Love's grown a-bubble."—*Et alibi—paſſim.*

We account this Chapter, concerning "Licences," a valuable fund of inſtruction, eſpecially in the Fifth and Sixth Sections, which treat of chromatic and enharmonic modulation. As we think it neceſſary to be particular in noticing every part of this very ſcientific and uſeful work, we muſt unavoidably defer the concluſion of our remarks to the next month.—*(To be concluded in our next.)*

ART. XI. *The Dangers of the Country. By the Author of "War in Diſguiſe."* 8vo. 227 pp. 5s. Butterworth, Hatchard. 1807.

TO writers like the preſent we always turn with alacrity and pleaſure. The originality of his conceptions, the energy of his language, and the concluſive force of his ar-

guments, (always directed to the beſt of purpoſes) refreſh our minds when wearied by dulneſs, and lead us with ſatisfaction through the mazes of controverſy. Of controverſial writers he is indeed one of the moſt eminent, but he ſtrews its thorny paths with flowers; and when (as in the preſent inſtance) an opportunity is afforded of diſplaying the higher graces of eloquence, the cauſe of Britain and of humanity never had a more powerful and more intereſting advocate.

The plan and object of the work before us will, we think, be beſt explained by adverting to the ſketch of it which the author himſelf has given, in the form of titles to the ſeveral ſections into which he has divided his ſubject, occaſionally interſperſing ſuch remarks as occur to us, with ſome ſpecimens of his ſtyle and language.

"*We may be conquered by France*" is the title prefixed to the firſt part of the treatiſe.

"In the revolutions which overthrow the power and the independency of nations, there is nothing," ſays the author, "more aſtoniſhing than the extreme improvidence which ſometimes prepares their fall." P. 1.

He gives inſtances of this improvidence in ſome of the nations of antiquity, and feelingly laments the number of ſimilar caſes in the preſent age. This leads him to remark the apathy of the Britiſh public at the preſent tremendous criſis; which, he fears, is not to be reſolved into a magnanimous contempt of danger, but ariſes from an inſenſibility to the preſent dangers of the country. The remainder of this ſection is therefore employed in ſhowing, briefly, the abſurdity of the two opinions, "that England cannot be invaded while we have an invincible fleet," and "that an invading army would infallibly be repelled by the force we at preſent poſſeſs on ſhore." Deeming, however, that theſe opinions are not now prevalent among rational and conſiderate perſons, the author conceives the national ſlumber to proceed from "inattention to the terrible nature of the events with which we are threatened." He therefore, in the nine following ſections, deſcribes the "*Effects of ſuch a Conqueſt*, namely, 2. *The Uſurpation or Deſtruction of the Throne.* 3. *The Overthrow of the Conſtitution.* 4. *The Subverſion of our Liberties and Laws.* 5. *The Deſtruction of the Funds, and Ruin of Property in general.* 6. *The dreadful Extent and Effects of the Contributions that would be exacted.* 7. *The rigorous and mercileſs Government that would certainly enſue.* * 8. *The Subverſion of our religious Liberties.* * 9. *The*

* Theſe are printed by miſtake 9 and 10.

dreadful

dreadful Corruption of Morals." Theſe terrible conſequences (all of which are at leaſt highly probable, and almoſt all of which may be deemed certain, ſhould we ever be ſubjugated by Bonaparte) are painted by this author in the moſt glowing eloquence. We will give a ſpecimen from the beginning of the 7th ſection, which deſcribes the mercileſs government that would enſue from a conqueſt of this country by the Corſican uſurper.

" In England, various motives would ſtimulate our new maſters to more than their uſual exceſſes.

" Could we be fortunate enough, even in the total ſurrender of public and individual property, to ſatisfy our ſpoilers that no more remained behind, ſtill rage and revenge would claim their promiſed prey. Has not Napoleon ſolemnly declared, that the laſt of his combined enemies ſhall expiate the offence of them all, and feel the full weight of his vengeance? Has he not repeatedly held out allurements to the army deſtined to invade us, ſuch as plainly imply engagements to give us up to the rapine and violence of his ſoldiers? When was he known to be leſs cruel in act than in promiſe, and what ground has England to expect that his barbarous nature will relent in her caſe alone.

" It is a peculiar characteriſtic of this inſolent conqueror to treat every oppoſition to his purpoſes by foreign patriots, whether ſovereigns, miniſters, generals, or private perſons, as a reproach and a crime. Does an illuſtrious veteran retire mortally wounded from the field, with the wreck of an army which he had gallantly commanded, his loyalty and courage are made reaſons for ſpoiling his domains, and excluding him from the tomb of his anceſtors. Does a gallant youth of high birth and early reputation, nobly periſh in battle, a martyr to the cauſe of his country, Napoleon is too crafty to deny ſome praiſe to the ſoldier, but the memory of the patriot is treated with the moſt vindictive cenſures and inſolent deriſion. His ebullitions of rage againſt that gallant officer Sir Sidney Smith, and his leſs impotent malice toward our unfortunate countryman Captain Wright, are ſpecimens of the ſame ſpirit.

" By why do I dwell on inferior inſtances, when depoſed Monarchs, nay, their unhappy Queens, though the graces of beauty in diſtreſs might aid the ſympathy due to fallen royalty, are groſsly inſulted by this unfeeling man, for having dared to reſiſt his arms. He who puniſhes with death the publication of ſtrictures on his own unworthy conduct, by men who owed him no allegiance, fills every newſpaper with his coarſe abuſe of Sovereigns, who ought to be ſufficiently protected by the reſpect due to long hereditary majeſty, and to the grandeur of thoſe thrones in which they lately ſat; but who would find with every liberal mind a ſtill more ſecure protection in pity for their unparalleled misfortunes, and their extreme diſtreſs. It would ſeem

as if this audacious man arrogated to himſelf a natural right to be lord of the human ſpecies; regarding his uſurpations only as the uniting poſſeſſion to a title which belonged to him before, and which it was always treaſon to oppoſe. Certain it is, that patriotiſm, loyalty, and courage, which other conquerors have reſpected in their foes, are with him unpardonable crimes.

"What then has England to expect from this inexorable victor? No nation that he has yet ſubdued has oppoſed him ſo obſtinately and ſo long; and I truſt the meaſure of our offences, in this reſpect, is yet very far from being full. Here, too, that ſpecies of hoſtility which he moſt dreads and hates, though he employs it without ſcruple againſt his enemies, has been peculiarly copious and galling. Inſtead of one Palm, he will here find a thouſand, who have attempted, while there was yet time, to awaken their country to a due ſenſe of his crimes, and of our danger from his peſtilent ambition.

"But it is needleſs perhaps to prove what he ſo freely and frequently avows. If there be any ſincerity in his language, when there is no uſe in diſſimulation, if either his proclamations, his bulletins, his gazettes, his avowed, or unavowed, his deliberate or haſty language, may be truſted, a deadly, acrimonious hatred to this country is the moſt ſettled and ardent feeling of his ſoul. He hates us as a people; and would conquer us leſs even from ambition, than from anger and revenge." P. 42.

In the ſecond part of the work (which is alſo divided into ſections) the author conſiders "the means by which theſe dangers may be averted." And here he inculcates, in the moſt impreſſive manner, that "the moſt arduous exertions, animated by a ſpirit of unbounded devotion to the cauſe of our country, can alone preſerve us from deſtruction."

"By a fatality, which ſeems like the myſterious work of a chaſtiſing Providence, the nations ſucceſſively ſubdued by France have had no adequate conceptions of the ſad deſtiny which awaited them till they have actually felt the yoke. Some of them have wilfully aſſiſted her in forging their own chains; and all have been wanting in that reſolution and ardour with which ſo dreadful a foe ought to have been reſiſted. Their governments, perhaps, may have been chiefly in fault, but, except in the uſeleſs ſtruggles of the brave Calabrians and Tyroleſe, we have no where ſeen a popular energy equal to the occaſion, but rather a torpor and indifference hard to be explained.

"It would ſeem as if their and our deadly enemy poſſeſſed, like the rattleſnake, whoſe deſtructive malignity and contortive progreſs he imitates, the power of faſcination. This pernicious reptile, being encumbered with a rattle, which, like the deſpotiſm of Napoleon, gives a wholeſome alarm to all around him, would rarely be able to deſtroy the animals who are his ordinary victims,

tims, if it were not for a ſtrange ſtupifying influence which he is able to exert upon them, as ſoon as his fiery eyes have arreſted theirs, and marked them for deſtruction. From that moment, inſtead of fruſtrating, they favour, his murderous purpoſe. Far from exerting their ſure powers of reſiſtance or eſcape, they await motionleſs his approach, or even, by an unconſcious ſuicide, ruſh upon his fatal fangs. The horrible tortures which enſue can alone awaken them from the charm. Travellers confidently aſſure us, that not only the ſquirrel, the racoon, and ſtill larger animals, but even man himſelf, is the victim of this ſtrange faſcination. It is added, that birds on the wing are arreſted in their flight the moment their eye meets that of the rattleſnake on the earth below them; and that, renouncing the ſecurity of an element in which this deadly enemy cannot reach them, they drop from the air into his voracious jaws. Of this laſt particular I ſhould, I own, be incredulous, but for the recollection that there are Engliſhmen who would, by making peace at this juncture, lay open the ſea to France." P. 71.

From the concluſion of this eloquent paſſage the opinion of the author, as to any attempt towards a peace with France at the preſent juncture, is ſufficiently clear. But he further enforces that opinion in the next ſection (which expreſsly treats of the queſtion, "*Ought we to make Peace with France?*") by arguments which appear to us unanſwerable and concluſive.

"The great and inſuperable objections," ſays this writer, "to a treaty of peace with Buonaparte, in the exiſting ſtate of Europe, are, firſt, that it will enable him to prepare new means for our deſtruction; ſecondly, that it cannot abate his inclination to uſe them; and thirdly, that it can bring us no pledge or ſecurity whatever againſt his purſuing the moſt hoſtile and treacherous conduct." P. 76.

On each of theſe grounds he produces reaſons, which we recommend to the conſideration of thoſe (and ſome there ſtill are of no mean ability) who affect to regret that our pacific negotiation has failed, nay, who blame the rupture of the negotiation on our part, and even echo the jargon of the Moniteur and Bulletins of Buonaparte, ſtigmatizing as a "*war faction*" all who ſtrive to reſiſt his ambition or unmaſk his hypocriſy. We are concerned that our limits will not permit the inſertion of theſe arguments at length. The author reaſons with great force againſt the propoſed baſis of the *uti poſſidetis*, and ſhows, that,

"As the application of this principle to the relative ſituations of the Britiſh and French *navies* cannot be expected or propoſed

by us, the ſpecious baſis for which we contended would in truth be fallacious and unequal. It would leave to France all her preſent means of annoyance, and ſoon deprive us of that extreme aſcendancy at ſea which is our chief mean of defence."

It is, he admits, prepoſterous to expect from France the *ſtatus quo ante bellum* for ourſelves and our allies; and therefore, he infers, it would be prepoſterous to expect at preſent a peace ſafe for Great Britain. The impoſſibility conſiſts in this, that France *will not* relinquiſh her new poſſeſſions " on the continent, and therefore Great Britain *cannot* ſafely relinquiſh her undivided poſſeſſion of the ſea. We dare not give our enemy back his navigation, and let him keep all his new territory too."

To the argument, " How can we now hope to redeem the continent by war?" he anſwers, that its " redemption by peace is at leaſt equally hopeleſs;" and therefore recommends, that, if the continent be indeed irrecoverably loſt, we ſhould " look well to what remains—to the laſt hope of Europe, as well as our own neareſt intereſt, the ſafety of the Britiſh Iſlands."

" If," he afterwards obſerves, " it be ſtill thought that we have cauſe to dread the further extenſion of French empire on the continent, it is a danger againſt which peace can furniſh no degree of ſecurity. Napoleon will not treat our mediation or remonſtrances now with more deference than he did after the treaty of Amiens." P. 81.

The author proceeds to ſhow (what we think experience has already demonſtrated) that " peace would not diminiſh the preſent hoſtility of Buonaparte to our independence." Thoſe whom paſt experience and their own reflections have not convinced of this truth may peruſe this part of the work with profit, as we have with pleaſure and ſatisfaction.

The laſt and moſt deciſive objection which the author produces is, " that Napoleon clearly cannot be truſted, and has now no guarantee to offer to us for the obſervance of any treaty that he may make." This reaſon is ſupported, not only by a recapitulation of ſome of his acts of perfidy, but by ſhowing that he is even " vain of his fraudful policy, proud and oſtentatious of his contempt for truth and juſtice both in the cabinet and in the field." One inſtance of this, which we do not recollect having before met with, (namely, his perfidious and ungrateful treatment of the Negro Chief, Pelage, and his troops, at Guadaloupe,) we wiſh it were in our power to diſſeminate throughout Europe. After avail-

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ing himſelf of their faithful ſervices, and beſtowing upon them the higheſt praiſe, he cauſed them to be ſeparately ſeized at their poſts, and ſent in tranſports to ſea, where it is ſuppoſed they were drowned; and, at all events, they have never ſince been heard of. This (the author with great probability informs us) would not have been known in Europe, had not the whole been publiſhed in the Moniteur. The tyrant, it ſeems,

"Had actually concealed the cauſe of the expulſion of La Croſſe (the firſt governor ſent out by him), with the loyal addreſs of Pelage and his countrymen, for the ſake of ſuppreſſing the diſgraceful reſult of his firſt attempt on Negro liberty in Guadaloupe, till he had received accounts of the ſucceſs of his ſecond ſtratagem. But as ſoon as he learned that all the military Negroes were deſtroyed, and the unarmed cultivators in his power, he filled the columns of the Moniteur with their addreſs; and a few days after announced all the events that followed, relating coolly the arreſt and deportation of Pelage and his troops, without even accuſing them of a fault, or ſuggeſting any other excuſe for that unexampled perfidy of which they were the victims.

"Such," the author adds, "is the man whoſe good faith muſt now be our only ſecurity for his maintaining the duties of peace, or obſerving the conditions of treaties. Were he, while bound by pacific conventions to us, ſuddenly to land an army in Ireland or Great Britain, he would rather boaſt of, than bluſh for, the ſtratagem." P. 91.

The certainty of his attempting to undermine our intereſts in India (which attempts a peace would greatly facilitate) is alſo juſtly inſiſted upon, and the inſatiable nature of ambition in all conquerors, and peculiarly this man, is placed in a ſtriking point of view; from all which circumſtances the writer concludes, that "the adherence of our enemy to any pacific ſyſtem" (conſiſtent, he muſt mean, with the independence of theſe kingdoms) "is utterly hopeleſs." He, however, candidly and ably juſtifies the peace of Amiens as proper, under the very different circumſtances of that period; an opinion to which we have always adhered. To the only argument remaining, namely, that we muſt continue the war for ever if we wait to deprive France of her conqueſts, he anſwers, that "permanent war is indeed a dreadful idea; but let it be contraſted (as to meet the arguments for war it ought) with permanent ſervitude to France, and perhaps its horrors will vaniſh." We alſo agree with him in the belief, that "neither Buonaparte, nor his conqueſts, nor his ambitious ſyſtem, are immortal; though all may live long enough for the ruin of England, if

we give him a peace at this juncture." It ſeems probable, (almoſt the words which we have uſed on another occaſion*) "that the captains of this ſecond Alexander will at his deceaſe at leaſt, if not during his life, carve out for themſelves their reſpective kingdoms without much reſpect for the claims of the Corſican family." All the obſervations which follow on the claim of this tyrant to the character of a *hero* are equally generous and juſt.

The third ſection, which lays down the principle, that *the military force of the country ought to be increaſed*, opens a wide field of diſcuſſion. The means by which ſecurity may be effectually attained are ſtated to be, *military vigour*, *patience*, *unanimity*, and *reformation*. The firſt and laſt of theſe the author propoſes to conſider.

"A much greater proportion of military vigour than now exiſts ſhould," he contends, "be infuſed into our military preparations." And here he returns to his arguments, that the conqueſt, as well as the invaſion, of our country is by no means an impoſſible event. That it is not *impoſſible* we agree with the author; and we admit, that the *bare poſſibility* of ſo dreadful a calamity is a ſufficient reaſon for every exertion and every precaution againſt it. Whether the invaſion of this country be as probable and as eaſy as he ſuppoſes, it is therefore needleſs to inquire. In ſuch an event the author conceives that our whole regular army (were it all within the iſland) would, in point of number, be unequal to our defence. "France, if ſhe invades us at all, will probably ſend a force exceeding that of our regulars and militia united;" and the celerity of their movements may prevent corps at any conſiderable diſtance from each other from uniting, till, by a rapid march, or perhaps a ſingle victory, our enemies have gained the capital, and perhaps (as in their invaſion of Pruſſia) ſeized on the central points of union, and got into their hands the vital organs of the ſtate. "What then," he aſks, "would be our military reſerve?" The volunteers, he admits, will do all that their numbers, diſcipline, and phyſical powers, animated by an ardent love of their country and a high ſenſe of honour, will enable them to perform. But he deems a ſmall part of them really effective, and that many of them are, from age, bodily conſtitution, and fixed habits of life, utterly unfit for the duties of the field.

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* See Brit. Crit. Vol. XXVII. p. 563.

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His chief objection, therefore, to the volunteer corps, as an efficient defenſive force, is "the indiſcriminate mixture of men of widely different ages and bodily habits of which they are compoſed." "There are," he ſtates, "a number of volunteers to be found in every corps, who have paſſed the meridian of life, or at leaſt the age of juvenile activity and vigour, and yet are indiſcriminately mixed in the ranks with much younger and abler aſſociates."

A digreſſion (as the author terms it, though it ſufficiently applies to the ſubject,) here follows, on the chief cauſe to which France, probably, owes her military ſucceſs; which the author conceives to be "*the youth of her ſoldiers.*" This opinion he maintains with great appearance of reaſon, and by the application of many ſtriking facts. The conſequence drawn from thence is, that they ſhould be oppoſed by troops as juvenile. Our regular army, he admits, conſiſts chiefly of young men; and there were few veterans among the troops who ſo victoriouſly maintained the honour of their country in Egypt and Italy. The chief defect of all in our volunteers, the inſufficiency of their numbers, can only, he obſerves, be remedied by new enrolments; but the intermixture of old and young members (the evil conſequences of which he deſcribes) may eaſily, he ſtates, be corrected by diſtributing the members into two or three different claſſes, according to their different periods of life, and forming them into firſt, ſecond, and third battalions or companies, according to the ſtrength of the corps. On the good conſequences of ſuch a claſſification he expatiates; and certainly (if the elderly volunteers would all have the good ſenſe not to be offended by the diſtinction) it muſt be a highly uſeful meaſure.

Still, however, the author conſiders the preſent amount of our volunteer force as inſufficient in point of number, though joined to our militia and regular troops, for the defence of the kingdom at this awful conjuncture. He therefore propoſes a more general enrolment, to be voluntary, if practicable to procure a ſufficient number of volunteers; if not, to be enforced by law. This propoſal he enforces by the moſt powerful conſiderations, and with the energy of patriotic eloquence. The Training Act, as at preſent modelled, he conſiders (and perhaps with reaſon) as inſufficient to any eſſential purpoſe, or at leaſt to that of procuring an army fit for ſervice. Every man between the ages of ſeventeen and forty-five ſhould, he thinks, be trained as ſpeedily as poſſible to ſuch duties as may be learned without actual ſervice:—they ſhould be divided into thoſe claſſes according

according to their ages—thoſe who are volunteers, or chuſe to become ſo, ſhould be exempted—but ſtricter regulations than now exiſt, as to the volunteers, ſhould be adopted for enforcing frequent meetings and regular attendance. Theſe and ſome other regulations, calculated to ſecure the efficiency of this plan, are pointed out in general terms, but with great perſpicuity.

The remainder of this work * (the examination of which we ſhould probably have reſerved for a ſubſequent number) is employed in enforcing the principle, that "*reformation is an eſſential baſis of our national ſafety.* This maxim, in a general ſenſe, is indiſputably juſt; but, happily, the "one reformation" to which the author eſpecially points, (the abolition of the ſlave trade) may now be conſidered as irrevocably determined. Before theſe obſervations could meet the public eye the bill for that purpoſe had received its final ſanction. To the author's remarks on the conduct of Great Britain in having ſo long deferred (and indeed frequently rejected) that humane and neceſſary meaſure, we cannot (alas!) withhold our aſſent; but we cannot, on the other hand, go the length of pronouncing, as he ſeems to do, that for this crime alone Providence has viſited the nations of Europe, and England in particular, with that ſcourge to humanity the French revolution. We, however, moſt heartily congratulate this writer on the ſignal triumph which the glorious cauſe that he ſupports ſo ably has at length obtained. The excellent advocate of that cauſe, Mr. Wilberforce, will now reap the harveſt of his unwearied benevolence, and, we truſt, anticipates (in hope) the far greater reward reſerved for him hereafter.—*Sic itur ad aſtra.*

ART. XII. *The Evidences of the Chriſtian Religion, by the Right Honourable Joſeph Addiſon. With Notes of the Learned Gabriel Seigneux de Correvon, Counſellor of Lauſanne, &c. now firſt tranſlated into Engliſh, by the Rev. Richard Purdy, D. D. of Queen's College, Oxford, Vicar of Cricklade, Wilts.* 8vo. 568 pp. 10s. 6d. Rivingtons. 1807.

ADDISON's Evidences of the Chriſtian Religion have gone through many editions; and it is deſirable that they ſhould continue to be repeated, in every convenient form, ſince

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* The author has publiſhed this part of the work in a ſeparate pamphlet.

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they contain, in an elegant and perſpicuous ſtyle, ſome of the moſt important of the evidences for our Holy Faith; and having alſo the authority of a name ſo juſtly revered, carry with them more weight, in popular eſtimation, than the very ſame arguments would have, from the pen of a writer leſs illuſtrious. It has been uſual, for ſome years back, to print with the Evidences, for the ſake of making up a volume, a collection of the religious papers from the Spectators and Guardians, arranged under eleven heads of theological diſcuſſion. But there has been this imperfection attendant upon the collection, by whomſoever compiled, that it is not accompanied by any references to the papers themſelves. On tracing theſe, with ſome labour, we find that they are not all written by Addiſon, but ſome by Steele, ſeveral by Berkeley, and one or two by obſcurer perſons; namely, Wootton and Bartellet. The arguments are doubtleſs equally valid, whether produced by one writer or another; but the unity of the deſign is not thus preſerved; and if the religious arguments of Addiſon were diligently ſought, more might doubtleſs be found than are there inſerted. Such, however as it is, the compilation is uſeful, and, being cheap, may continue to be circulated with advantage.

But ſomething more important was to be wiſhed, and the means had long been prepared, though the uſe of them had been neglected. Addiſon, in his Evidences, writes merely in a popular form. He gives very conciſely, and with the clearneſs for which he was ſo eminent, the reſult of his reading, which, on this ſubject, appears to have been conſiderable. It was to be wiſhed, that the ſources and authorities of his arguments ſhould ſomewhere be pointed out, and thoſe queſtions more fully examined, to which he only tranſiently refers. Half a century ago, (1757) this had appeared deſirable to an eminent ſcholar on the Continent, a Layman alſo, like Addiſon, M. Seigneux de Correvon, who, in tranſlating the little tract on the Evidences into French, had ſubjoined to it his own very learned and extenſive notes; ſupplying thereby all that knowledge, which an inquiſitive reader of the tract would naturally deſire, but would very ſeldom be able to obtain. For ſo long a period has this very uſeful work, though well received abroad, been almoſt unknown in England. We are perfectly clear, therefore, in the opinion, that in preparing for his countrymen this body of inſtruction, to which they ſeem to have a natural right, Dr. Purdy has well employed his time, and has deſerved the thanks of the community.

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In the book before us, we find "Addiſon's Evidences of the Chriſtian Religion" diſtinctly printed in its nine ſections, in a character ſomewhat larger than the reſt of the volume; and to each ſection are ſubjoined the notes of Seigneux, with very few, and thoſe judicious, omiſſions. Nor is it an unimportant addition, to ſuch a work, that a copious index is ſubjoined; by which it is made a convenient and inſtructive common-place book of the principal Evidences of Chriſtianity. As M. Seigneux de Correvon, though well known in his own country, Switzerland, has ſeldom been heard of here, Dr. Purdy has very properly procured and prefixed a ſhort account of him and his works. It is ſaid to have been extracted for him, from a German work of authority, by Mr. Planta, the diſtinguiſhed Principal Librarian of the Britiſh Muſeum. As the account is ſhort, we ſhall take the liberty to copy the whole.

"Gabriel de Seigneux was deſcended from an ancient and noble family of the Pays de Vaud. He received the firſt part of his education in his native city of Lauſanne, and having afterwards ſtudied divinity at Geneva, he, in the year 1717, took the degree of Licentiate of Laws at Baſle.—On his return to Lauſanne he was immediately employed in various municipal offices. In 1723 he was elected into the ſenate, and in 1740 became Treaſurer. In 1726, with the aſſiſtance of a liberal ſubſcription, he was the founder of a charity ſchool, in which 200 orphans received their education. In 1735, he married Julia de Loys, by whom he obtained the Lordſhip of *Correvon*, the name of which he ever after added to his family name.—He appears to have been indefatigable in his literary exertions. In 1725, with the aſſiſtance of Abr. Rochat, L. Bourquet, and others, he ſet on foot the publication of the *Bibliotheque Italique*, which has been extended to 17 volumes. In the year 1732, he was elected a member of the Britiſh Society for promoting Chriſtian Knowledge; and in 1743, became a member of the Academy of Belles Lettres of Marſeilles.—He was likewiſe a member of the Oeconomical Society of Berne, and alternate Preſident of the Oeconomical Society of Lauſanne. He died in the year 1776." P. xiii.

This brief narrative is followed by a liſt of his known works, amounting to 34 articles, two of which are ſubjoined to his book on Addiſon; theſe, at ſome future time, it might perhaps be uſeful to tranſlate, particularly the latter, which is on the important ſubject, (much conteſted here in the time of Middleton) "the continuance of the miraculous powers, after the time of the Apoſtles." M. Seigneux eſpouſes the oppoſite ſide to Middleton, as appears from his very able arguments

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in defence of the miraculous interpoſition which defeated Julian's attempt to rebuild the Temple of Jeruſalem. It would be neceſſary, in publiſhing that diſſertation, to extract much from the writers of our own country, which would perhaps ſwell it to the ſize of a book by itſelf. M. Seigneux, it ſeems, from his own preface, (not here tranſlated) was unfortunate as to his manuſcript work; he ſent the firſt copy, when fairly written, to the famous Barbeyrac, who was his friend, but while the copy was on the road that profeſſor died, and, by ſome accident, the copy was entirely loſt. Having only imperfect papers by him, the learned Annotator was obliged almoſt to re-write his book, before he could prepare it again for publication: ſo that what we now have is the reſult of his ſecond cares, which, in all probability, though a misfortune to him, muſt have been an improvement to the work. How often Addiſon's tract may have been tranſlated into foreign languages we know not. A German verſion, by Mr. Sprengel, Profeſſor of Eloquence and Poetry at Leipſic, was publiſhed in 1745, with a few very ſhort notes in the ſame language. This is mentioned by Seigneux, but he knew of no other at that time.

It cannot be neceſſary to make any extract from Addiſon's own treatiſe, which has been ſo long in the hands of the public; but one or two ſpecimens from the notes, will exemplify both the plan of the annotator, and the language of his tranſlator. Whatever is mentioned by Addiſon is fully and impartially diſcuſſed by Seigneux. Thus, at the end of the firſt ſection, Addiſon has mentioned, with a degree of aſſent, the ſuppoſed letters of Abgarus to our Saviour, and his reply. Theſe, which have ſince been given up as ſpurious, by the beſt critics, are not pertinaciouſly defended by Seigneux, he alſo gives them up; but he enters into the diſcuſſion at large, and gives the letters themſelves. In a ſimilar manner he has treated other difficult queſtions, confirming the deciſion of his author, where it appeared to him correct, and reſiſting it when otherwiſe. This conduct, which became a lover of truth, every lover of truth will of courſe approve. When any of the fathers or early authors are mentioned, Seigneux gives an account of them in his notes. Thus of Phlegon, mentioned §. 2. p. 37, he writes the following account.

"Phlegon, of Trallium in Aſia, flouriſhed in Rome towards the middle of the ſecond century, and lived till the eighteenth year of Antoninus Pius: he was one of thoſe celebrated Freedmen to whom the Emperor Adrian had given a liberal education. Endowed with extraordinary talents, encouraged and patronized by a prince ambitious of true glory; he found an additional ſtimulus

mulus in a number of illuſtrious rivals. Epictetus the famous ſtoic, Florus the hiſtorian, Arian ſurnamed the new Xenophon, and many other celebrated Philoſophers and Orators rendered this court one of the moſt learned and accompliſhed. With ſo fine an underſtanding, ſo cultivated and cheriſhed, Phlegon was capable of leaving behind him many valuable works; but unfortunately all that remain are the titles reported by Suidas, the hiſtory of the 177th Olympiad which Photius has preſerved, and ſome fragments which Meurſius and Gronovius have collected. Among the works loſt, that moſt to be regretted is an Univerſal Hiſtory in 12 books, known by the name of the hiſtory of the Olympiads. It commenced at the firſt, and concluded at the two hundred and twenty-ninth, comprehending the year of our Lord 138. This work is often cited under the title of Annals or Chronicles. And it is here that Phlegon, though a heathen, bears witneſs to the two facts, ſo important to the cauſe of our religion, ſpoken of by our author. The firſt is the accompliſhment of Prophecies; the ſecond is the miraculous Darkneſs, of which we ſhall ſpeak in a ſubſequent note.

"The firſt, that our Lord foretold ſeveral things which came to paſs according to His predictions, requires ſome explanation. Origen, who ſpeaks very diſtinctly upon this head, does not ſay that the teſtimony of Phlegon applies to Jeſus Chriſt: he tells us * that "Phlegon, in the 13th or 14th book of his Chronicles, attributes to Jeſus Chriſt the knowledge of future events, and though by miſtake he puts Peter inſtead of Jeſus, he however bears witneſs to the perſon who had made the prediction, and that things had happened exactly as they were foretold." Notwithſtanding Origen's doubt, and this ſuppoſed miſtake of the name, the heathen writer's acknowledgment, to whomſoever it applies, is equally favourable to the Chriſtian cauſe; the power of foretelling with certainty could proceed only from God, who thus confirmed the miſſion of the diſciple, and conſequently the miſſion of the Divine Maſter. It is in this ſenſe Mornay and ſome other learned men have taken the paſſages. But was it not literally the predictions of St. Peter which Phlegon had in view? His country was not very diſtant from Paleſtine, and he might have heard of the prophecies of the Apoſtle, as well as of our Lord's. This was the opinion of Abbé Houteville, and the Father de Colonia †: this learned Jeſuit thought it related to St. Peter's predictions of the approaching ruin of the Jews and the deſtruction of Jeruſalem; and it is worth our while to remark, with them, that Origen wrote when Phlegon's Chronicle was entire and in every one's hands, and ſo able a defender of Chriſtianity would guard againſt any miſtake in a conteſt with ſuch an antagoniſt as Celſus, and in a cauſe of ſuch importance.

"* Ori. con. Celſ. l. 11. c. 14." "† l. 11. c. 5."

"Grotius

"Grotius takes no notice of Phlegon's hiſtory, except to ſay that, in the 13th book of it, mention is made of St. Peter's miracles *. 'Imò Petri miracula Phlegon, Adriani Imperatoris libertus, in annalibus ſuis commemoravit.'" P. 84.

The following account of Themiſtius, and his teſtimony to the miraculous deliverance of M. Aurelius and his Chriſtian army, is very intereſting.

"Themiſtius a Greek philoſopher, preceptor to Arcadius, ſon of Theodoſius the great, was eminent for his extenſive erudition, and ſtill more ſo for his ſpirit of toleration. This philoſopher gives us an additional authority upon this ſubject well deſerving our notice. In one of his ſpeeches in the emperor's preſence †, he maintains 'that the virtue and piety of princes are the ſureſt ſafeguards of a ſtate:' and, in proof of his aſſertion, he inſtances the miraculous deliverance obtained from Heaven by the prayers of Marcus Aurelius. To render the fact indiſputable, he affirms that he had ſeen a picture, in one part of which was the emperor with his hands lifted up towards heaven, and, in another, his ſoldiers greedily catching in their helmets the miraculous ſhower which came ſo ſeaſonably to their ſuccour, when they were almoſt expiring with thirſt. As it appears that this picture was no other than the bas-relief on the pillar of Antoninus, which Themiſtius had ſeen at Rome, we are conducted at once to the evidence to be derived from this Pagan monument. This famous column was erected by the ſenate, in honour of Marcus Aurelius Antoninus, ſoon after his wonderful victory over the Sarmatians. It is a ſplendid monument of the grandeur of ancient Rome. The materials, the workmanſhip, and the prodigious height, being 175 feet, (185 Engliſh) have excited the attention and admiration of travellers. It has a beautiful ſpiral ſtair-caſe within, conſiſting of 206 ſteps, which is enriched on both ſides with ſome incomparably ingenious bas-reliefs, repreſenting the various exploits of the emperor we are ſpeaking of. And here is found an admirable repreſentation of the prodigy under our conſideration, of which the Cardinal Baronius cauſed an engraving to be made, and placed in the firſt volume of his annals. On the one hand are to be ſeen the Roman troops fighting ſword in hand with the Barbarians, and at the ſame time catching the rain in their helmets; on the other, the enemy appear laid proſtrate by a violent ſtorm of thunder and lightning. Above the two armies is the figure of a man with a long beard, and his arms extended, flying in the air: the learned are of opinion that the figure was intended to repreſent Jupiter Pluvius, this was one of

"* De Ver. l. iii. c. 14." "† Orat. xv."

the titles given to him by the Greeks and Romans. And of this Jupiter Tibullus ſpeaks*.

"'Arida nec Pluvio ſupplicat herba Jovi.'"

"This record of ſtone, like thoſe beforementioned, proves the fact to be miraculous, though it does not give the honour to Chriſtianity. It is even a direct contradiction to the ſuppoſed letter of M. Aurelius. To this we may anſwer, that the objection is of no weight againſt thoſe who give up the letter; and, for the reſt, is it indeed reaſonable to expect that heathen hiſtorians, philoſophers, poets, and ſculptors ſhould pay more regard to, what they called, a miſchievous ſuſperſtition, than to one of their own gods, or to a favourite emperor? How could they acknowledge the truth which led directly to the ruin of their own ancient worſhip?

"Tertullian † however makes it a ſubject of reproach to the heathens, that Jupiter ſhould have the honour of effecting a deliverance, which the Chriſtians had obtained. 'Cum miſericordiam extorſerimus, Jupiter honoratur.' This reproach is to us an evidence of great weight; for it was addreſſed to the Roman Senate twenty-five years only after the event.

"Mr. Addiſon, in the account of his travels, conſiders the column of Antoninus as affording the ſtrongeſt poſſible proof upon the ſubject of the Chriſtian legion ‡, and ſpeaks of having ſeen a medal which is thought to relate to the ſame hiſtory. The emperor is repreſented under the title of Germanicus: on the reverſe is a hand holding lightning: according to the expreſſion uſed by Capitolinus; "'fulmen de cœlo precibus ſuis extorſit.'" P. 338.

We are clearly of opinion that the tranſlator has well performed his taſk, and that the work is of a nature to be eminently uſeful.

ART. XIII. *Excurſions in Kent, Glouceſter, &c. By J. P. Malcolm, Author of Londinium Redivivum.* 8vo. 18s. Longman and Co. 1807.

THIS volume was originally publiſhed under the title of "Firſt Impreſſions," but as this ſounded too much like a novel, Mr. Malcolm was induced to change it to that which it now bears. His object however was to convey to the reader the firſt impreſſions made upon his mind from what attracted

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"* Elegia vii." "† Ad Scapul. c. 4."

‡ "4to. vol. iv. of his works."

his

his curious attention both in nature and art, animate and inanimate; and he has produced if not a very important, at leaſt an entertaining and elegant publication.

His firſt excurſion was into Kent, and he ſeverally deſcribes what he thought worthy of animadverſion between London and Dover, and although this ground has been beaten again and again by travellers of every denomination, the author has contrived to point out ſome new features, and to communicate various anecdotes not very commonly known.

The ſecond excurſion was to Glouceſter, and the reader will find a moſt minute and we doubt not a moſt accurate deſcription of Glouceſter Cathedral, and of the chapel of the Virgin Mary in particular. We have alſo a curious account of Hereford Cathedral, accompanied with a very neat engraving by Mr. Malcolm himſelf of this venerable fabric. In his narrative of theſe antiquities the author proves himſelf well verſed in the hiſtory of his country, and a judicious obſerver of ancient architecture. We are alſo in this excurſion preſented with a very neat delineation and deſcription of Leominſter Church.

The third excurſion was to Briſtol, and probably a more accurate deſcription of this place, its local curioſities, manners, &c. &c. cannot eaſily be pointed out. Perhaps we cannot do the author more eſſential juſtice than by tranſcribing his deſcription of St. Vincent's Rocks, of which alſo a neat engraving is annexed.

"St. Vincent's Rocks, with one exception, are no longer the ſublime and frowning fronts formed by the convulſion that originally ſplit them aſunder. Reſtleſs man has even dared the terrors of theſe precipices, and we ſee him perched an hundred and fifty feet from the baſe, on terraces of horrible danger, where he ſtands and ſports with deſperation amidſt the ruin he is daily increaſing. Conſequently the face of one portion of theſe rocks repreſents a true picture of ſupernatural convulſion, in maſſes of ſtone projected from the parent ſtock, which hang in frightful poſitions ſupported by mere angles that are looſened with incredible hazard, when they plunge through the air to the bottom.

"The old man who rents the rocks, and converts them to fragments for burning into lime, has worked and ſuperintended forty five years. His principal inducement and emolument however appears to ariſe from the Spar and Briſtol ſtones diſcovered after every exploſion in the fiſſures of the rock: whence he always cautiouſly conveys them himſelf, in order to ſell each for decorating grottoes and furniſhing naturaliſts with curioſities.

"I aſcended the ſide about 80 feet by a rope, to the terrace, where the operation of preparing a chamber for a blaſt was pre-

paring. A level of about four feet in breadth enabled the men to proceed with their labours, one is ſeated on the rock and holds a huge chiſſel three or four inches in diameter, and about three feet ſix inches in length, wrapped with hay, in order to prevent the diſagreeable jarring of the hand through an unſteady blow perpendicular on the rock. Another man ſtrikes it with a large ſledge hammer fitted to a very ſhort handle. By this means and turning the chiſſel at every ſtroke, a cylindrical excavation, three feet in depth is accompliſhed in about three days. A certain quantity of gunpowder is then introduced, which they ram very tight; and the ſurface is cloſed with clay, as compact as poſſible, except where the communication with the train is preſerved. When that is fired, the whole maſs of rock trembles, and hollow echoes rebound from ſurface to ſurface; the ſolid bed of ſtone is convulſed, and opens; large fragments ruſh to the bottom; and the neighbourhood rings with thunder.

"The ſhrill ſound produced by the hammer and chiſſel at the vaſt elevation where chambers are ſometimes made, has an effect almoſt muſical when reflected by echo, and when the labourers are ſeen reduced by perſpective to mere infants, the whole ſeems almoſt the effect of enchantment.

"After I had reached the little level where the men ſat at work I obſerved to them;

"This is a dangerous employment of yours!

"Ees Sir but we do na mind it.

"I ſhould ſuppoſe you ſometimes receive dangerous hurts if none of you are killed.

"About four years ſin a man was killed.

"How did the accident happen?

"Why ſir a ſtood with three others upon a looſe ſtone not minding when it fell, and all four went down together. Three were only a little bruiſed, but one cut his neck all open, a never ſpoke but a was not dead. He died a matter of twelve hour after we had un to the firmary. But you ſee that are wall: a father and ſon were killed under that wall by one ſtone, by a blaſt.

"Such are the horrors attending the rifting of St. Vincent's rocks. During the converſation juſt related, I riveted my eyes on the chiſſel held by one of the men, juſtly dreading a glance downwards, when the perſon unfortunately enquired the time of the day. I involuntarily turned to examine my watch. At that inſtant my brain whirled, and I recovered my recollection juſt in time to ſeize the rope, by which I half ſlipped, half fell along the projections to terra firma, ſufficiently alarmed to have made a vow to build a monaſtery and dedicate it to my patron ſaint—had I been a prince of ancient days, or a feudal baron.

"The rocks that remain in their original ſtate are of ſtupendous height, and ſtrongly reſemble vaſt walls crumbling with decay and tinged with moſs. Viewed by twilight, turrets, watch towers,

towers, and loop holes may be imagined throughout the ſurface; and deſcending, the Avon might be ſuppoſed the moat of an immenſe caſtle, calculated for the reception of the Titans.

"At that ſilent and ſerene hour a friend and myſelf amuſed ourſelves by ſeeking amongſt the piles of fragments for Spar and Briſtol ſtones, when we obſerved a party of five ladies and a gentleman on the oppoſite ſhore, who ſeated themſelves beneath a tree and immediately ſung ſeveral hymns in parts and concluded with that of "God ſave the King." I was aſtoniſhed at the delightful effect of the vocal muſick reverberated from the rocks above me, and the trees oppoſite, and ſincerely applauded the piety of the performers.

"The precipices decline rapidly near the Hot Wells, and the room there cloſes the paſſage between it and the Avon: a colonade extends from the river, and an avenue of young trees have been planted along the banks; but the lodging rooms above the former are too near the water, and the exhalations from the ſhoals of mud, heated by the concentrated beams of the ſun, cannot fail of being prejudicial to the valetudinarian. Beſides the ſtreets and houſes between Briſtol and the Wells are dirty and badly paved, and the latter meanly inhabited; the hills above however are far otherwiſe; there invention appears to have been exhauſted in contriving faſcinating reſidences, and ſome adventurous projector has commenced a row of houſes of the Corinthian order, and his *unfiniſhed memento* is not only exalted on a mountain, but riſes proudly from a terrace at leaſt thirty feet in height.

"What more can I poſſibly add of the different Hot Wells and Clifton? the ſubject is exhauſted, nor ſhould I have ventured to notice theſe celebrated ſcenes of diſeaſe, death, ſublimity, pleaſantneſs, and diſſipation, had I not remarked there were chaſms in the beſt deſcriptions of nature, which might always be filled by the laſt obſerver." P. 261.

The work will be found altogether very entertaining in itſelf, and very creditable to Mr. Malcolm's taſte as an artiſt. It contains twenty plates from original drawings, made, etched, and finiſhed by the author himſelf; ſome of theſe are of particular elegance. The peruſal has afforded us ſo much ſatisfaction, that we cannot forbear expreſſing our ſincere wiſh that Mr. Malcolm may have ſufficient encouragement and inducement to make ſome new excurſions of the ſame kind, as well for his own benefit as for the general amuſement.

BRITISH CATALOGUE.

POETRY.

ART. 14. *A Selection of Poems, designed chiefly for Schools and Young Persons. By Joseph Cottle.* 12mo. 4s. bound. Johnson. 1805.

We have seen many collections of poetry for young persons; but seldom one made with more taste and judgment than the present. Mr. Cottle has arranged his selections under the following head; 1. Sacred and didactic pieces; 2. Pathetic pieces; 3. Poems on the Slave Trade; 4. Argumentative, descriptive, and sentimental pieces; 5. Narrative pieces; 6. Lyrical pieces.

These pieces are, for the most part, extracts from larger works, though many short poems are also inserted entire. It would have been of use had more exact references to the originals been given. Among the names of authors we see only one altogether unknown to us, which is that of Glynn. Who he might be, and when he wrote, we confess ourselves ignorant. He is placed in company with Robert Blair, author of the Grave, and seems to be much about his mark: that is, an author writing good sentiments, in no very poetical language.

Mr. Cottle is by no means obtrusive in bringing his own name forward; though he is clearly a much better poet than either of the two last mentioned. There are a few extracts from his Alfred, an ode here first published, entitled "the Storm" which has considerable merit; and a passage from a poem on the subject of *John the Baptist*, which we do not recollect to have seen before. We shall quote a few lines from the opening of this poem.

"Amid deserted wastes, and lonely skies,
Where rocks o'er rocks in clouded grandeur rise;
Dark-shaded forests spread their empire wide,
And angry torrents rend the mountain's side,
The PROPHET JOHN retir'd. Wild was his form,
And his bare breast endur'd the beating storm.
"In this remote and trackless solitude,
Fill'd with stupendous crags and caverns rude,
Where ev'ry scene with awe inspires the breast
And nature's self in shivering garb is dress'd;
Where seldom life delights the wandering eye,
Which e'en the vulture views and passes by,
While the deep sounding cataract, all hoar,
Blends its hoarse murmurs with the forest's roar;

Here

Here John abode, and far from mortal ſight
Nurſed the young dawn of the Prophetic Light.
Beſide the boiſterous flood he paſs'd his time,
Or dreadleſs trod the mountain crag ſublime;
No ſilken couch, or ſtoried roof he found,
A ſtone his pillow, and his bed the ground.
From the bleak cliff, which high its ſummit rear'd,
When morn, with all her floods of gold, appear'd,
He roſe to mark her onward penons fly,
And communed with the FATHER of the Sky." P. 113.

This opening gives a very good promiſe of the deſign: nor ſhould we object to any words in this paſſage except "ſhivering garb." How much more of the poem exiſts we are not at preſent able to ſay. The collection well deſerves recommendation.

ART. 15. *Nelſon Triumphant, a Poem. By T. Myers.* 4to. 2s. 6d. Richardſons, &c. 1806.

This Poem contains exactly 210 lines, a ſum of poetry which we ſhould ſuppoſe a writer not very barren of reſources might hammer out from his own brains, eſpecially on ſo glorious a ſubject. But Mr. Myers (under what obligation to write does not appear) could not effect it, without borrowing ſeveral whole lines. Almoſt as ſoon as the news of Nelſon's fate arrived, Mr. W. Fitzgerald produced a poem, entitled "Nelſon's Tomb," which we noticed in our 26th vol. p. 696. This appeared in November, 1805. In 1806 comes Mr. Myers, lagging after, and bringing as many of Mr. Fitzgerald's verſes as his own, without the leaſt acknowledgment. For example:

FITZGERALD.

"In *torrid climes*, where *Nature pants for breath*,
Or *tainted gales* bring peſtilence and death;
Where *hurricanes are born*, and *whirlwinds ſweep*
The raging billows of th' Atlantic deep,
Nelſon had *fought*, *but* long *had fought in vain*,
The ſtill retreating fleets of France and Spain."

MYERS.

"In *torrid climes*, where ſultry heats prevail,
And death rides mournful on the *tainted gale*;
Where *whirlwinds ſweep*, dire *hurricanes have birth*,
And languid Nature ſeems *to pant for breath*.

* * *

Brave Nelſon *fought* thoſe ſhips, *but fought in vain*,
As twice he croſs'd the wide Atlantic main."

The

The *improvement* of making *birth* rhyme to *breath* is certainly original in the latter poet; and ſo is the *artifice* of introducing ſuch lines as this,

"His duty England hopes from ev'ry man."

In other reſpects, he is a copyiſt, or he is nothing. Mr. Myers ſays,

"Britannia triumphs—but her Nelſon's gone."

But unluckily, or luckily, the reader may decide which, Mr. Fitzgerald had ſaid before,

"England's triumphant—but her Nelſon dies!"

More ſuch inſtances might be produced, which irreſiſtibly remind us of Mr. Sheridan's happy compariſon of a ſimilar plagiariſt to a gipſy, who ſteals other people's children, and *diſfigures* them to make them paſs for her own. We have not often ſeen a caſe ſo ſtrongly in point.

ART. 16. *A Monody occaſioned by the Death of the Right Hon. Charles James Fox, late Secretary of State for Foreign Affairs, Member for Weſtminſter, &c. Dedicated to Edward Earl of Oxford. With Notes political and biographical.* 12mo. 2s. 6d. Symonds. 1806.

There have been but few tributes of this kind to the memory of Mr. Fox. The preſent is by no means deſtitute either of vigour or poetical ability; but his zeal ſometimes ſo overſteps the bounds of ſober judgment as to remind us of Tom Thumb and Dollalolla. Thus in the very outſet, the loſs ſuſtained by the country is repreſented as ſo enormouſly great, that neither the waters of Thames, the clouds of heaven, nor the ocean itſelf, can ſupply moiſture for its *mighty* grief.

"——— So dreadful is thy loſs,
The copious urn of Thames, the clouds of heaven,
The ocean that obeys thee, could not yield
Sufficient moiſture for thy mighty grief."

Nevertheleſs the reader will occaſionally meet with ſome agreeable and elegant apoſtrophes. We cannot ſay much for the notes. The author's enthuſiaſm here again outſteps the modeſty of nature. He tells us, in a note, p. 43, that the meaſure for the reform of Parliament, moved by Mr. Pitt, and ſupported by Mr. Fox, "failed on account of that *baleful power* ever ready to *conſume the rights of the people*, a feaſt for which *prelacy* ſays grace more ardently than ſhe adminiſters the ſacrament. What ſtuff and nonſenſe is this!

ART.

ART. 17. *Daylesford. A Poem. Dedicated to Mrs. Haſtings.* 4to. 1s. Faulder. 1806.

This is an elegant tribute to the poſſeſſors of Daylesford, the favourite retreat of Mr. Haſtings. It is written with great ſpirit, and marks much poetical taſte and feeling. For example:

" Ye Powers of Freedom, whom my ſoul adores,
Pride, honour, faith, that erſt theſe haughty ſhores,
Arm'd and embelliſh'd, let it not be told
From patriot claims that Britain could withhold
The hard-earned wages of ſucceſsful pains,
Borne for her ſake, then plunder'd of their gains;
That chac'd to private ſhades by faction's hate,
Haſtings, unhonour'd, ſhared a Scipio's fate,
And left, like him, in characters as juſt,
' Ungrateful Country' carv'd upon his buſt *."

ART. 18. *The Love of Glory. A Poem.* 4to. 5s. 1806.

The object of this poem, which is in blank verſe, is to impreſs upon the minds of Engliſhmen the neceſſity of preſerving the glory of their nation unſullied. The author with theſe feelings, gives a rapid ſketch of the brighteſt examples which ancient or modern hiſtory affords for the imitation of the patriots of the preſent period. He goes as far back as the labours of Hercules; but a better ſpecimen cannot be given than the following eulogium on Lord Nelſon:

" How lately has ſhe giv'n the much-lov'd name
Of Britain's hero immortality?
Lives there a man whoſe cold and callous heart
Ne'er felt that flame which burns in noble minds,
And poorly thinks all glory mere romance?
If he would know its worth, what dear rewards
It pours on virtue even in the tomb,
Then let him think, when gallant Nelſon fell
What precious tears bedew'd the conqu'ror's grave;
What bitter grief his grateful country felt;
How ev'n the fruits of victory itſelf
Were poor and taſteleſs when ſo dearly bought;
And when her darling Hero was no more,
Each Briton in his glory felt a ſhare,

* This alludes to a buſt of Mr. Haſtings, in the poſſeſſion of the Marquis of Lanſdowne, inſcribed after the manner of the tomb of Scipio Africanus, with the words, " *Ingrati Patriæ.*"

And knew how much it is above all price
To gain the tribute of a nation's love;
The nations he had ſav'd as Britons felt,
And ev'n the conquer'd heard his fate with tears.
No pomp of ſolemn funeral could add
A greater honour to the Hero's ſhade.
While o'er his trophied tomb the marble buſt
Shews but the image of his mortal fame,
His ſpirit in his country's glory lives,
His monument in ev'ry Britiſh heart."

ART. 19. *Bonaparte. A Poem.* 8vo. 45 pp. Hatchard. 1807.

The crimes of Bonaparte (a black catalogue when collected) are here enumerated with a virtuous indignation, and the cauſe of Britain is aſſerted, in ſtrains which ſhow the author to be a patriot, though we cannot compliment him with the title of poet. He has choſen a very unuſual and clumſy metre, which is far from being mended by any ſkill in verſification or elegance of language. The two laſt ſtanzas (in which the writer is ſpeaking of the Supreme Being) are the moſt tolerable. We will therefore extract them, though we do not quite underſtand the term of a *moral ſky*.

"Though darkeſt clouds around may fly,
The ſun in majeſty is nigh;
Though gloom o'erſpread the mental eye,
And doubts combine,
He clears from clouds the moral ſky,
With light divine.
Let kings, let nations in him truſt,
Aſſur'd, his ways are good and juſt;
Though pride of power, ambition's luſt,
Of empires dream,
He humbles deſpots with the duſt,
AND RULES SUPREME." P. 45.

DRAMATIC.

ART. 20. *Five Miles Off: or, the Finger Poſt. A Comedy, in Three Acts; as acted at the Theatre Royal, Haymarket. Written by T. Dibdin, Athor of "The Jew and Doctor," &c. &c.* 8vo. 58 pp. 2s. Barker. 1806.

Theſe ſlight dramatic pieces, produced at the Summer Theatre, can ſcarcely be deemed ſubjects of regular criticiſm. That which is now before us, may indeed bid defiance to critics: for we will defy any one to give a clear and conſiſtent account of it. There is,

is, however, ſufficient buſtle, and quite ſufficient abſurdity, for the preſent dramatic taſte.

ART. 21. *Adrian and Orrila; or, a Mother's Vengeance. A Play in Five Acts. By William Dimond, Eſq. of the Honourable Society of the Inner Temple, Author of "The Hero of the North," "Hunter of the Alps," "Youth, Love, and Folly," &c. &c.* 8vo. 95 pp. 2s. 6d. Cadell and Davis. 1806.

In the preſent ſtate of dramatic literature, it is ſome ſatisfaction to meet with a performance which, upon the whole, deſerves more praiſe than cenſure. The play before us (the repreſentation of which we have witneſſed) is not only intereſting on the ſtage, but, though far from being faultleſs, as a compoſition reflects credit upon a youthful writer. The plot turns chiefly upon the circumſtance of a deluded female, having loſt her own offspring, and in the paroxyſm of her grief and rage, carried off the legitimate child of her ſeducer, who had, in obedience to the commands of his family, married another. This ſon, having been bred up as her own, and kept in ignorance of his real birth, accidentally ſaves the life of his unknown father, who, having become a widower, is unconſciouſly the rival of his ſon, in the affections of an amiable young lady. An intereſting diſcovery and explanation take place. The mutually injured parties mutually exchange forgiveneſs, and make reparation, by an union between themſelves, and conſenting to the union of the youthful lovers. The plot is certainly well contrived; and the principal circumſtance ſeems to be taken from one of Miſs Lee's Canterbury Tales: nor are the characters ill drawn. The chief fault is in the dialogue; which is generally too florid, bordering frequently upon affectation, and occaſionally (as in Pages 14, 15, and the ſentence at the top of page 21,) not far removed from nonſenſe. This hint will, we truſt, induce the author (who is, we believe, a very young man) to attend more carefully to correctneſs of ſtyle in his future compoſitions, and to regulate the effuſions of his fancy by the principles of common ſenſe. This Play is interſperſed with ſongs; the firſt of which (though not wholly free from the faults which we have noticed) will give a favourable impreſſion of the author's talent for poetry.

AIR—MINNA. *(Attwood.)*

"Ah! welcome merry hour of dawn!
The freſh breeze ruſtling thro' the corn,
The riſing ſun's præluſive beams
That dance in gold on glaſſy ſtreams,
The goſſamour's fine ſilvery thread
That lightly floats o'er field-flower's head,
The dew-drops left by weeping night,
That crown green leaves with beads of light,
Now ſweetly ſwell the peaſant's lay
And greet the blue-ey'd bluſhing day!

" The highland blaſt of hunter's horn,
The ſheep-bell tinkling from the lawn,
The ſky-lark's ſhrill rejoicing call,
The low of kine from graſſy ſtall,
The honey-maker's murmur'd ſong,
While trading flowery banks along,
The ſprightly daſh of falling floods
And all the muſic of the woods,
Now ſweetly ſwell the peaſant's lay
And greet the blue-ey'd bluſhing day!" P. 4.

NOVELS.

ART. 22. *The Children of Error, a Novel in Two Volumes. By an Officer of Dragoons.* 12mo. 6s. Longman. 1806.

We flatter ourſelves that our Officers of Dragoons have ſome more ſuitable employment than writing paltry novels. Beſides this, the performance by no means breathes a military ardour. It is more probably the production of a female pen, which has before exerciſed itſelf on theſe ſubjects. The ſtory is neither unpleaſing nor ill put together; neither can any objection be made to the ſentiments or moral tendency of the work.

LAW.

ART. 23. *Remarks upon "A Bill (as amended by the Committee) for promoting and encouraging of Induſtry amongſt the labouring Claſſes of the Community, and for the Relief and Regulation of the neceſſitous and criminal Poor. Ordered to be printed 24th February, 1807." By one of his Majeſty's Juſtices of the Peace.* 8vo. 31 pp. 1s. 6d. Rivingtons, &c. 1807.

As we happen to know that theſe remarks are written by a man of great benevolence, much ſagacity, and long experience in ſuperintending the buſineſs of the poor, and enforcing the exiſting laws as a Juſtice of the Peace, we cannot heſitate to call the public attention to them, particularly that of Members of Parliament, in the ſtrongeſt manner poſſible. The author is, (as almoſt every experienced perſon that we have met with has been) hoſtile to many of the principal proviſions of the Bill, though ſome of them he allows to be ſalutary and well contrived. A ſtrong appeal to the landed intereſt is made in page 12, and a ſtronger yet in page 19. But the following paſſage, with the concluſion, appears to demand more than ordinary attention.

"Amongſt the means which might be deviſed, for promoting the purpoſes *actually expreſſed in the title of the Bill*; perhaps none would be more uſeful, and none are more wanted than this: a more effectual *reſtraint* of ALEHOUSES, and of the *number* of them. *Licences* are *multiplied* much too eaſily, and *reduced in number*

number too rarely; and the *maintaining of good order and rule* in them, is moſt lamentably neglected. To theſe public nuiſances, (for ſuch they *generally* are) may be aſcribed (in a very great degree,) the corrupted morals and impaired health, of the labouring claſs; and perhaps, *one fourth* of the *poor-rates*. For not only the money *actually ſpent* in them, is to be conſidered; but the time and wages loſt by labourers to their families, and their ſervices loſt to the public; the idle and vicious habits contracted; the late hours kept; the conſequent diſſolute intercourſe with the ſexes; the ruined conſtitutions, and ſhortened lives of multudes, *whoſe families are left to the pariſh*:—all which, taken together, contribute, in a moſt high degree, to the increaſe of the public burthens. Surely, among the acts of Magiſtrates, not any one is attended with a more awful reſponſibility, than the *granting* of *additional Licences*, or to improper perſons, or in *improper ſituations*, for the keeping of ALEHOUSES:—thoſe perpetual ſources of diſorder and tumult, vices and crimes, poverty and poor rates!

"If the bill has been freely animadverted upon; and ſome parts of it ſtrongly diſapproved of; let it not be imagined, that ſuch diſapprobation is directed againſt the introducer of the Bill; whoſe ſole intention,—to promote by it the general good of the community,—is undiſputed and undoubted. Probably he had many counſellors *out of the houſe*; and ſome who appear to have ſtrong *predilections*. In the multitude of *ſuch* counſellors (a general maxim being reverſed) there is no ſafety. But, probably, it has long ſince appeared to him, that a Bill more requiring amendment (or rather, to be read *on this day ſix months*) was ſcarcely ever introduced into Parliament." P. 30.

The author apologizes for the haſty manner of his remarks from the late diſperſion of the Bill among Magiſtrates, and the extreme urgency of the caſe. There are certainly remarks thrown out which every legiſlator muſt think important, and therefore the form of them is of very inferior conſequence.

POLITICS.

ART. 24. *Advantages of Ruſſia in the preſent Conteſt with France.* 8vo. 65 pp. Jordan and Maxwell. 1807.

In the opinion of this author the advantages of Ruſſia over her enemy conſiſt in "congeniality of climate" (to the conſtitutions and habits of her ſoldiers), "opportunity, the firſt that has been offered, of acting with her main forces, local knowledge, confidence ariſing from the idea of being near home, aſſurance of ſupport, and an additional ſpur of action from the conſciouſneſs of defending that home," &c. &c. Theſe and other circumſtances herein ſtated "are," ſays the author, "ſo many temporary advantages which Ruſſia at preſent poſſeſſes over France;

but there are ſome permanent ones," which he enumerates and enlarges upon. Theſe are, "*the loyalty of the people, the impoſſibility of corruption to a dangerous extent, and the individual ſuperiority of the Ruſſian ſoldier.*" In how great a degree theſe advantages exiſt, it is not poſſible for us to pronounce; but events during the late winter ſeem to confirm this author's opinion, that the career of Buonaparte is likely to be checked by the enemy with whom he is now contending. May the final iſſue of the war confirm the author's expectations!

A curious account of the Coſſacks and other irregular cavalry in the Ruſſian ſervice concludes this pamphlet; which, although the author has perhaps hazarded ſome aſſertions that would not eaſily be maintained, and expreſſed ſome opinions with too great a latitude, ſhows a laudable zeal for the iſſue of the preſent conteſt, and contains many juſt and important remarks.

ART. 25. *An Eſſay on the Population of Dublin. Being the Reſult of an Actual Survey taken in* 1798, *with great Care and Preciſion, and arranged in a Manner entirely new. By the Rev. James Whitelaw, M. R. I. A. Vicar of St. Catherine's. To which is added, the General Return of the Diſtrict Committee in* 1804; *with a comparative Statement of the two Surveys. Alſo ſeveral Obſervations on the preſent State of the poorer Parts of the City of Dublin.* 8vo. 5s. Dublin. Graiſberry and Campbell. 1805.

The benevolent purpoſes of this Eſſay, and the apparent accuracy of the author's ſtatements (the reſult of infinite labour and ſome perſonal riſque) intitle it to the moſt ſerious attention, and it's author to the higheſt praiſe; to all well wiſhers to the proſperity of Ireland and of the empire at large, as connected with it, every ſuggeſtion tending to ameliorate the condition, improve the health, and promote the comfort of the lower claſſes of ſociety in that kingdom, muſt be highly gratifying, and there can be no ſubject more intereſting than the ſtate and population of the metropolis; which till now, it ſeems, had not been aſcertained with any degree of accuracy. An opportunity, it appears, was preſented to the author by the ſituation of the city of Dublin at the commencement of the rebellion in 1798, and, with the ſanction of government, but at his own private expence and toil, he began a cenſus of the city of Dublin in the ſpring of that year. He conceived that this would have been an eaſy taſk, as a liſt of the inhabitants was affixed to the door of each houſe; but the liſts on the doors of the lower claſs were ſo inaccurate and ſo often unintelligible, that he and his aſſiſtants were obliged to explore every room of their wretched habitations; and this they did in the heat of the ſummer of 1798, "undeterred by the dread of infectious diſeaſes, undiſmayed by a degree of filth, ſtench, and darkneſs, inconceivable by thoſe who have not experienced them." In conſequence

ſequence of theſe benevolent exertions the author has been enabled to form the plan detailed in this work, in which "not only the poſition of every houſe is given, with the population, and the proprietor's name and occupation, but it's elevation and number of ſtories; whether it is modern built or old, and whether with reſpect to it's ſtate of repair, it is good, middling, bad, or ruinous; which are all expreſſed by appropriate marks." The width of the ſtreets at either end is alſo given, with every other particular that is neceſſary to form a complete deſcription of them. From the reſult of the author's inquiries, the population of Dublin, in the year 1798, appears to have been 172,091 perſons, the houſes 15,199, of which the waſte or uninhabited houſes were 1202. The author then exhibits a view of the population of Dublin in 1804, as returned by the diſtrict committee, in conſequence of a diviſion of the city into wards or diſtricts in the preceding year. According to this return, the population in 1804, conſiſted of 172,042 perſons. Deducting however ſome diſtricts which are not part of the city, he reduces this laſt number to 167,899 inhabitants. He alſo propoſes a plan for computing, on geometrical principles, the denſity of population in the principal cities of Enrope of which we have good plans. This alſo is illuſtrated by a table ſhowing the denſity of population in the city of Dublin. Many important and uſeful remarks, on the ſubject of this work, are interſperſed with it. The inconveniencies reſulting from the unequal diviſion of pariſhes, are, we conclude, truly ſet forth. The want of a ſufficient number of proteſtant parochial ſchools, and of an adequate proviſion for the few that ſubſiſt, together with the bad management of many among them, is feelingly ſtated, and remedies for theſe evils ſuggeſted. The ſtate of each ſchool is illuſtrated by tables; by which it appears that there are few of them without ſome defects and inconveniencies, and that the whole number of children educated and maintained in them is very inadequate to the population of the city of Dublin, and the probable number of proteſtants comprized in it. An arrangement is propoſed, by which the number of children educated might be enlarged, and yet the total expence diminiſhed. This is a ſubject well deſerving conſideration from the leading men in Ireland. But perhaps the moſt ſerious evil and moſt immediately preſſing for redreſs, is the crouded population in ſome parts of Dublin, and the conſequent filth and ſtench in the wretched habitations of the lower order of the people. The author's deſcription of the ſcenes which he witneſſed, in his benevolent viſits to thoſe habitations, will be read with diſguſt and regret, yet with the warmeſt admiration of his philanthropy. He propoſes a legiſlative proviſion for the remedy of this evil; and we truſt ſuch a meaſure will ere long be adopted by Parliament,

ART. 26. *The Political Picture of Europe; or a View of the Conduct of Ruſſia, during the late Coalition, and of her preſent Intentions and Intereſts with Regard to France. Tranſlated from the Original.* 8vo. 86 pp. 3s. 6d. Faulder. 1806.

So rapid have been the changes in the political affairs of Europe, that a picture of its ſtate drawn more than twelve months ſince can but imperfectly repreſent its preſent ſituation. Yet the tract before us is intereſting on ſeveral accounts. It was originally publiſhed at Peterſburgh, as the tranſlator informs us, and "as (he adds) "no work can in that metropolis iſſue from the preſs without the conſent, or at leaſt the tacit approbation of the government," he conſiders the preſent work as "containing thoſe political ſentiments which that cabinet approves, and wiſhes to infuſe into the public mind." The view which is here taken of political events appears to us, for the moſt part, juſt; and the author's reaſonings well calculated to meet the groſs miſrepreſentations and wretched ſophiſtries of the Gallic Uſurper and his minions. It ſtates the origin, and juſtifies the motives of the late coalition between Auſtria, Ruſſia, and Great Britain, accounts for the failure of their plans, and points out the policy, which, in the author's opinion, ought to be adopted in future. This policy conſiſts in a permanent union between Ruſſia, Great Britain, Denmark, and Sweden, and a firm reſolution to reſiſt the encroachments of France, or rather of her preſent ruler. The following extract will ſhow the author's views, and afford a ſpecimen of the tranſlation:

"As long as Ruſſia and England are united againſt Bonaparte, he will never be able to calculate what he has to oppoſe. His animoſity againſt this Albion, which alone has ſullied his laurels, ariſes from an anxiety ſtill more tormenting, becauſe the power of this iſland is to him a myſtery. His ill-will towards Ruſſia proceeds from the ſame cauſe; he cannot aſcertain what reſources her immenſe empire affords. Hitherto he has known preciſely what oppoſing power he had to ſurpriſe, humiliate, or conquer. Vienna and Berlin were too near to conceal any thing from him; but he knows not what wealth lies beyond the frontiers of Gallicia; what reſources England may thence derive: nor can he, above all, eſtimate what a ſovereign of Ruſſia can accompliſh, when the attachment of his people confirms to him the full exerciſe of that unlimited authority which is placed in his hands by law.

"Maritime powers alone can diſpute with Bonaparte the European dictatorſhip he pretends to aſſume: he is only vulnerable now where veſſels can attack him. The federative girdle which ſurrounds him guards his frontiers; but fifteen hundred leagues of coaſt are expoſed, and he has no marine to protect them. Europe united can hover around with her ſquadrons, and threaten him in many a point which his armies would find it difficult to defend.

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"As England has not a ſufficient number of troops, as Ruſſia poſſeſſes not a ſufficient number of veſſels, and both Denmark and Sweden are weak in pecuniary reſources, a perfect union of all theſe powers is neceſſary to form a reſpectable and effective oppoſition. Let the Engliſh, Ruſſian, Daniſh, and Swediſh fleets bear whole armies afloat on an element deaf to his ambition, and fatal to his fortune: let Turkey join with ſome of her magnificent veſſels, which, were they in other hands, would render valuable ſervice. The conqueror of Auſterlitz will then be taught, that to be elated with ſucceſs is not to be really great; and Europe will be convinced, that a good maritime ſyſtem may yet make up for the calamities incurred in the war of 1805." P. 80.

The courſe of events has led to a different mode of warfare from that which is here recommended; and we flatter ourſelves that the gallant ſtand made by the Ruſſians in Poland, may produce a reſult favourable to the peace and independence of Europe. But whatever may be the iſſue of the preſent conteſt, this author deſerves credit for his honourable zeal, ſupported by conſiderable abilities in the cauſe of real freedom, humanity, and juſtice.

ART. 27. *Obſervations on ſome Doctrines advanced during the late Elections, in a Letter to Samuel Whitbread, Eſq. from Henry Clifford, Eſq.* 8vo. 103 pp. 3s. 6d. Budd. 1807.

The late ſchiſm between the ſelf-denominated Whigs and the Jacobinical Demagogues of this country, reminded us (we muſt confeſs) of a proverb too coarſe to be repeated here. If, however, we were obliged to decide between them, we ſhould ſay that the Jacobins have, upon the whole, the advantage over the Whigs in this controverſy. Neither the Jacobins, nor their leader, when they were abetted by the party of Mr. Fox, (then in oppoſition) appeared leſs hoſtile to public peace and orders, leſs partial to the Gallic tyrant, leſs dangerous in their principles, or leſs miſchievous in their proceedings, than when afterwards they were diſavowed and condemned by this ſame party in power. The declamation againſt "hired Magiſtrates, Parliaments and Kings," the doctrine "that the Country ought not, in it's preſent ſtate, to be defended," were well known to theſe pretended *Whigs*, yet the promulgator of thoſe doctrines had their warm and almoſt univerſal ſupport; but when he dared to attack theſe ſame Whigs, in adminiſtration, he then became, according to them, an apoſtate from his principles, a diſturber of the public peace, and an enemy to all good government.—*Non noſtrum eſt tantas componere lites.*—The writer before us ſtands forth as the champion of Sir Francis Burdett againſt Mr. Whitbread, and he has fairly prefixed to his work the addreſſes of the former and the anſwers of the latter of theſe gentlemen; by which the reader is enabled to judge how far his interpretations of his friend and client's meaning are juſt. To us they appear, in one inſtance at leaſt, forced and evaſive: for

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no reader of plain underſtanding could, we conceive, peruſe the paſſage reſpecting "*the beſt of Kings and the beſt of Patriots,*" without being convinced that it is a ſarcaſm levelled at both. The principal part, however, of the letter before us, applies to an aſſertion of Mr. W., that "if all the executive ſervants of government were excluded from ſeats in Parliament, the people would be reduced to the neceſſity of being governed by the worſt of mankind."—The author takes great pains to diſprove this propoſition, and cites numerous hiſtorical documents and political authorities to ſhow (what no one has denied) that ſeveral deſcriptions of placemen have at different periods been prohibited (in the earlier inſtances they were rather *exempted*) from ſitting in the Houſe of Commons. All this is true in point of fact, though, as to the expediency of ſuch a meaſure, we ſhould demur to the authority of ſome of the writers here quoted. The jealouſy entertained on this ſubject by our anceſtors was, we doubt not, at ſome periods, well founded: yet a certain degree of parliamentary influence is now, we ſcruple not to aſſert, neceſſary to government, in order to counteract the influence of ariſtocratical factions or miſchievous demagogues. Upon the whole, we coincide (except, perhaps, in the concluding ſentence) with the temperate opinion of Mr. Hatſell, cited by this author*. Of this work in general we need only ſay, that the writer ſeems to be an apt diſciple of Sir F. Burdett. He would repeal every ſtatute of the preſent reign, and condemns every act of Mr. Pitt's adminiſtration!!! To theſe opinions (or at leaſt the latter) Mr. Whitbread will, we preſume, ſubſcribe: and theſe antagoniſts may, now, we truſt, again coaleſce. In our judgment, the real difference between them is only that which Swift remarked between *Tweedledum* and *Tweedledee*.

ART. 28. *Admiſſion of Papiſts to hold certain Commiſſions in the Army, &c. The Subſtance of Mr. Deputy Birch's Speech in Common Council, March* 5, 1807. 8vo. 24 pp. 1s. Aſperne, Hatchard, &c. 1807.

The ſtrong and plain good ſenſe of this ſpeech, and its truly conſtitutional language, are calculated to produce, wherever it ſhall be read by Proteſtants, the effects produced by the delivery of it in the Common Council; the union of their minds and efforts to reſiſt the never-ceaſing encroachments of the Roman Catholics. Already, Mr. Birch moſt truly tells his hearers, "Reſtriction upon reſtriction has been taken off; and every protection afforded them that the name of toleration would embrace, and a Proteſtant Government has indulged them in every thing, but its own deſtruction. But, if peace and ſecurity of conſcience will not ſatisfy without power and authority in the ſtate, it

* Page 70.

ought

ought to be no offence to them to be told, that we owe a regard to our own conſciences as well as theirs; and that, though we rejoice in their liberty, yet we ſee no reaſon to part with our own ſecurity." P. 8.

Nor do we think that any thing can juſtly be oppoſed to the following ſtatement:

"If it is juſt, and advantageous to the ſtate, now to inveſt Romaniſts with equal privileges with Proteſtants, it was equally ſo in the reign of King James the Second, whoſe crown was loſt to him and his poſterity, not for accompliſhing it, but for the very attempt to do the ſame thing. And it is very remarkable, that the ſame reaſons were preciſely urged by that unfortunate prince as are held out now by the modern, and, as they call themſelves, more enlightened Whigs of the preſent day, for the propriety of acceding to this meaſure. And you will be told to-day, almoſt in the very words of James II. which are to be found in his Declaration of Liberty of Conſcience, the letter left upon his table previous to his flight to France, and his ſpeech to his pretended Popiſh Parliament in Ireland after his abdication—I ſay, my Lords, in his very words, you will be told to-day, that this meaſure is to 'cauſe and promote a brotherhood of affections, and a conciliation of religious differences'—'to render the nation happy at home, and formidable to foreign nations.'" P. 7.

On the unchangeable nature and principles of the Romiſh religion, Mr. B. ſpeaks with no leſs truth than force, and points out how incompatible is an indefeaſable allegiance to the Pope, with a faithful and complete allegiance to a Proteſtant King; "any partial repeal, therefore," he ſays, "of the laws enjoining the taking of the oath of ſupremacy would be a conſtructive admiſſion of the juſtice of the claim of the ſupremacy of the Pope." Moſt of the leading topics which this great queſtion involves are ably touched by Mr. B.—the diſcontinuance of Proteſtant Chaplains, the propoſed introduction of Romiſh Prieſts,—the irritation rather than conciliation produced by former conceſſions. "Will then," he aſks, "that irritation ceaſe, till an overbearing and iron tyranny has ſucceeded that ſtate of religious liberty and civil comfort, eſtabliſhed at the revolution? Recollect that you fly from tried good, to untried and to precipitate evil." In recommending this Speech to the attention of our readers, we ſhall conclude in words taken from it.

"Perſecution is a hard word; but when it ſhall come from words to blows, it will be a harder thing. Proteſtants have felt it. The Church of England has felt it; and ſhe has a ſhort memory if ſhe has forgotten what it is." P. 22.

ART. 29. *Catholic Vindication. Subſtance of a Speech delivered by Mr. Edward Quin, in the Court of Common Council, at the Guildhall*

Guildhall of the City of London, on Thurſday, March 5, 1807, *againſt the following Motion, propoſed by Mr. Deputy Birch,* "*Reſolved,*" *&c. &c.* 8vo. 32 pp. 1s. Keating and Co. &c. 1807.

Notwithſtanding this ſpeech, Mr. Birch's motion was carried, as is well known. Yet Mr. Quin argues well, if you allow his poſitions. But his poſitions unfortunately are, that the æra of the revolution was a period of ignorance and darkneſs; (p. 4.) for to that æra Mr. B. chiefly alluded; and that the doctrines of the Romiſh Church, "that the Pope is infallible," and "that no faith is to be kept with heretics," are now given up, which certainly is not the fact. By way of proof, Mr. Q. brings forward the independence of the Gallican Church, which every one knows to be a perfect anomaly in the Romiſh pale; and which indepen. dence was never in the ſlighteſt degree communicated to other countries, particularly Ireland. As to the word infallibility, though we believe it to be held as much as ever, it is not worth diſputing. If the doctrine of the Papiſts remains, that the Pope is their ſupreme head, and entitled to their obedience, it is quite ſufficient.

But he proceeds to cite the general declaration of the Iriſh Catholics in 1792, which amounted apparently to as much as the parliamentary oath of allegiance and abjuration, which they have always refuſed to take. Either then there is a difference between the declarations and oaths; or the fact is, that the declaration of 1792, drawn up and ſigned entirely by laymen (as is here allowed, p. 12,) had been conſtantly diſapproved and renounced by the Iriſh Catholic Clergy, and by all acting with authority in or over their church. How ſoon the authority of that Church can reverſe any doctrinal declarations of laymen we cannot require to be told.

What Mr. Q. argues (in p. 13) on treaties with Catholic powers is perfectly irrelevant; it being well known, that public treaties are preſerved by public intereſt, and not by any abſtract regard to good faith. When he diſputes reſpecting the coronation oath, we think him not more ſucceſsful. He ſays, "the Parliament which framed it could never intend that it ſhould be a perpetual and inſurmountable bar to the ſovereign *to do juſtice to a part of his* people, without any detriment to the remainder." But if doing what was now demanded would be only doing juſtice, that Parliament muſt be allowed *to have done injuſtice*; and as to the *no detriment to the remainder*, that is the very point in queſtion, which the Proteſtants in Ireland univerſally, and in England very generally, deny. The arguments taken from Mr. Pitt's ſpeeches of 1791 are refuted by the conſideration, that the whole ſubject has ſince been fully before an *United Imperial Parliament*, and has been ſolemnly decided in the negative; by which we conceive it was proved, that the time was not come which the

the ſpeech of Mr. Pitt anticipated. Mr. Q. concludes by deprecating bigotry and perſecution; but he may be anſwered brſefly, that if the Roman Catholic had not been an intolerant and *political* religion, it would never have been neceſſary to make laws againſt it. While religion meddles not with the ſtate, the ſtate may leave it at large; but this can never be the caſe with that religion, TILL IT SHALL BECOME REFORMED, and then all diſtinctions would ceaſe.

ART. 30. *A Short View of the Political State of Great Britain and Ireland, at the Opening of the new Parliament; with ſome Remarks on the recent fatal Mortality among Men of ſplendid Talents, and eſpecially on the irreparable Loſs the Country has ſuſtained in the Death of her ableſt Champion, the late lamented Member for Weſtminſter: In an Addreſs to the People of England by an Independent Freeholder.* 8vo. 54 pp. 2s. Ridgway. 1807.

We cannot more properly characterize this pamphlet than as a well-meant effuſion, diſplaying no great political ſagacity or literary merit. The author promiſes that he "will not fall into the beaten track of railing at miniſters, or declaiming againſt the corruption of the treaſury;" and yet in the next page he repeats the hacknied (and in a great degree unfounded) abuſe of Sir Robert Walpole, and revives the now exploded tale of his having publicly aſſerted, that "every man had his price;" a charge which had never any foundation but rumour, and from which Mr. Coxe has ſtrenuouſly, and (ſo far as the caſe will admit) ſatisfactorily vindicated that Miniſter.

Other opinions of this writer are, in our opinion, very queſtionable. "The revolution," he aſſerts, "was an over haſty meaſure;" and the "ſeptennial bill a cruel ſtab to liberty." To his general invectives againſt corruption we readily aſſent, as well as to his remarks on the conſequences of the French revolution; and we cordially unite in his ſentiments reſpecting the tyrant of France and ſcourge of Europe.

His ſuggeſtions for conciliating the people of Ireland appear to be well deſigned, but are not ſo preciſe and determinate as to point to meaſures of real utility. The real mode of conciliating Ireland is, in our opinion, to endeavour to do all poſſible good to that country. As to external policy, he thinks we ſhould now renounce continental connections. The courſe of events ſince this tract was publiſhed appears to require an oppoſite courſe.

Towards the concluſion, the author laments the deaths of Lord Nelſon, Lord Cornwallis, and eſpecially of Mr. Fox, who, although he extolled the French revolution as "the nobleſt monument of human wiſdom and virtue," and eagerly ſought a peace with that very *deſtroyer*, whom this author ſo juſtly characteriſes,

teriſes, is nevertheleſs the god of his idolatry; and he inſerts a character of that ſtateſman, and of his great rival, by Mr. Godwin, which (as might be expected) is partial in the extreme, and in which the character of Mr. Pitt is groſsly calumniated. If, therefore, we conſider this writer to be a well-meaning man, juſtice will not permit us to go further in our praiſe. His ſtatements of facts are ſometimes inaccurate, many of his opinions crude and prejudiced, and his work, upon the whole, a perhaps well-intended, but very unſatisfactory declamation.

AGRICULTURE.

ART. 31. *Obſervations reſpecting the Grub: A Paper read to the Holderneſs Agricultural Society, by William Stickney, of Ridgemont, in Holderneſs; and publiſhed by the Society.* Second Edition. 8vo. 22 pp. 1s. 6d. Harding. 1806.

This is a high-priced tract; 16 pages of *Obſervations* being ſomewhat too dear at 18 pence. It may prove cheap, however, to a *farmer* who will duly attend to it. Mr. S. firſt informs us what the *grub* is, by extracting from Chambers's Cyclopædia the account of *tipula*.—"The *fly* produced from the grub in queſtion is known by the common names of Tom Taylor, Tommy Longlegs, or Father Longlegs," p. 7. He then inquires, to what crops and to what extent the grub is injurious. They "are produced in abundance in all graſs-land, after the firſt or ſecond year of its being laid down; but the injury done by them then, if any, is ſo ſmall as rarely to be perceived. Clover-ſtubbles alſo are often abundantly infected with them, eſpecially if a *ſecond* crop of clover has been taken; ſo much ſo, that crops of wheat after clover are ſometimes nearly deſtroyed by them. Crops of grain in the vicinity of graſs-land, or any other place where flies have been numerous the preceding year, are likewiſe often very much damaged." P. 9. "Clean fallows, and land diveſted of vegetables, as they offer no ſuch invitation, are ſeldom if ever infeſted with them; neither is land which is covered with ſuch vegetables as will not afford a ſuitable kind of food for the grubs in the following ſpring, reſorted to by the flies for the purpoſe of depoſiting their eggs: Turnips and rape are of this kind." P. 10. The *depredations* of the grub will not be prevented nor diſturbed by *lime;* but they may "in a conſiderable degree be guarded againſt, eſpecially in crops of wheat or other grain after clover; the flies have a great preference for this vegetable to depoſit their eggs in, particularly if a ſecond crop of hay is taken; therefore when wheat or any other crop of grain is intended to follow, I would adviſe only one mowing, (except the clover-field be ſurrounded to a conſiderable extent by tillage lands,) and as ſoon as convenient after the hay is got off, to eat down the remaining herbage as bare as poſſible with cattle, in order

order to diveſt the ground of that ſhelter for the eggs which would induce the flies to depoſit them there; and I think it probable that the cattle, by grazing about in the field, may occaſion ſome diſturbance to the flies, ſo as in ſome degree to contribute to baniſh them from thence. And I conceive it to be of great importance to ſow wheat or clover ſtubbles early in the ſeaſon; for the plants of early-ſown wheat generally acquire ſuch a degree of ſtrength before the grubs are in being, (which I believe is about the firſt month in the year,) that they will not be in danger of ſuſtaining much injury, even ſhould theſe vermin be numerous; for the plants, having by this time made a good root, will moſtly be able to recover from the bite. On the contrary, the plants of late-ſown wheat having by the above-mentioned period only a ſlender root, and made only one or two ſmall blades; if theſe are eaten off by the grub, they rarely recover." P. 18.

It is of uſeful tendency to reconcile the minds of farmers to *ſeeming evils* in the creation; by doing which, an author will aſſiſt in raiſing their mind towards a due degree of thankfulneſs to Him from whom their bleſſings continually flow. "It is a happy circumſtance for the agriculturiſt, and for the community, that *man* is not the only animal that ſeeks the deſtruction of the grub: it has other enemies; and of theſe, *rooks*, I believe, are the principal. I think it probable, that a diminution of the number of rooks, occaſioned by thoughtleſs individuals, has been the cauſe of the increaſe in the number of grubs; that if the former were totally deſtroyed, the latter would become ſo numerous as to ſpread almoſt univerſal deſolation through the fields. It therefore (I think) behoves farmers, and every perſon intereſted in the welfare of ſociety, to be cautious in deſtroying thoſe creatures, which are probably intended by Providence to correct what would otherwiſe prove an evil in creation. I am ſenſible, at the ſame time, that rooks do ſome damage at certain ſeaſons, particularly by digging up the grain, when the blade firſt begins to ſhow its point; but the benefit derived from them abundantly compenſates the expence that would be incurred by *tending the crops* at that ſeaſon. The jackdaw, the lapwing, and ſome of the gull tribe, are likewiſe conſiderable enemies to the grub; as is alſo the ſtarling, for which it is food, not only in the grub, but likewiſe in the fly ſtate." P. 19.

We have produced more ſpecimens than uſual from ſo ſmall a book, with a view to attract, not to ſuperſede attention to it; for it has a quality which we ſhall never fail to commend in agricultural books:—it contains much uſefulneſs, without any miſchief.

ART. 32. *The Nature and Properties of Wool, illuſtrated: With a Deſcription of the Engliſh Fleece. By John Luccock, Woolſtapler.*

ſtapler. 8vo. 360 pp. 5s. 6d. Heaton, Leeds; Harding, London. 1805.

The tenor of many agricultural books, publiſhed within fourteen years, being conſidered, we think it no feeble commendation of a new book on ſuch ſubjects to ſay, that it is *unexceptionable*, containing no miſchievous *innovations*, and no *profaneneſs*. Mr. L. is entitled to commendation on this as well as on other accounts, and therefore we ſhall allot to him a reſpectful degree of notice.

"The work was written haſtily, and printed as it was compoſed; this circumſtance will account for ſome of the errors which it contains, and ſome ſlight inaccuracies." P. 1. This excuſe, if there were *much* occaſion for it, would be inadmiſſible. But we find the ſtyle of this work, though ſomewhat "unadorned," yet very uncenſurable. It is creditable to "a woolſtapler;" nay, to a man of *letters*—not of poſt-letters on ſhop buſineſs, but a man of *literature*. The five ſections of this work bear theſe titles:—Wool in general—Cultivated Wool—Eſſential Qualities of Wool—Wool of England—Concluding Remarks. We recommend an index, in the caſe of another edition. At p. 8, &c. we find very ſatisfactory information on the improvement of Engliſh wool.

We cannot deny that the following remarks (at p. 67) have ſome truth in them; but we muſt expreſs a wiſh that they had been rendered more palatable by a *tribute* of well-earned approbation to the public ſpirit of the ladies of the county of *Lincoln*, who yield in that reſpect (as we learn from good authority) to thoſe of no other county in England.

"It is not often obſerved, when the taſte for a particular kind of goods has ſubſided, that it riſes again to its former conſequence. Political aſſiſtance may ſupport the demand ſome time longer than it would have exiſted without it, but can produce no permanent, and but little valuable effect; the continued operation of thoſe cauſes which produced the decline, countenanced by the public inclination, will finally prevail over all artificial means to counteract them. In this light we view the late meaſures adopted in the county of Lincoln to promote the conſumption of long wool, and to eſtabliſh the manufacture of it within the country where it grows. Notwithſtanding all the advantages which are pointed out, and the efforts made to realize them, it is more than probable that the ſcheme will fail; for it is in vain for ladies to appear at balls and public places in ſtuffs of domeſtic manufacture, ſo long as the greater part of females in the diſtrict prefer the ſhowy attire of the printed callico, or the more flowing robe of tranſparent muſlin; ſo long as dimities are preferred to callimancoes and cotton to worſted; or while kid, Spaniſh leather, and morocco, take precedence of everlaſting ſtuff. It is of much greater conſequence, and more congenial to their nature, that our ladies ſhould mark the riſing taſte; and, if it be advantageous to

the community, that they ſhould afford to it all the aid of their faſcinating charms, rather than lend them to ſupport a mode of dreſs that is growing obſolete." The *annual ſtuff ball*, however, at Lincoln, is continued with great ſpirit; and if the zeal with which *ſchools of induſtry* were firſt eſtabliſhed ſhall not abate, very excellent effects may continue to ſpring from the patriotiſm and active charity of the ladies of Lincolnſhire.

At p. 69 the author applies himſelf "to the conſideration of thoſe more particular cauſes which operate directly upon the fleece." Here we ſtrongly recommend his example to all book-making agriculturiſts. We had marked ſeveral paſſages, as worthy to be extracted, between pp. 100 and 110; but they will not fail to be noticed by thoſe who ſhall purchaſe this book, and we wiſh it may be extenſively demanded. At p. 124 we meet with half of a ſentence, (including "apoſtolic fame") in which the author forgets himſelf, and lapſes into a profane agricultural jeſt; for ſo it is, though he probably did not intend it. Such things ſhall never paſs unnoticed by us.

"When the name of *Young* is mentioned, every agriculturiſt recollects the character of that *celebrated farmer*," p. 198. Whether Mr. L. deſigned, or not, to be *ironical*, we cannot ſay; but we are informed, that any one who has known the *actual ſtate* of this gentleman's farm will affirm the irony. At p. 320 the author falls into a miſtake not unuſual, calling Great Britain and Ireland "the united kingdoms," inſtead of kingdom. May they for ever continue *one kingdom*, in deſpite of all the excitements to rebellion which can proceed from the conclave of Pius VII., dictated by Talleyrand and Buonaparte!

We ſhall take our leave of this reſpectable dealer in wool, recommending to him a greater *compreſſion* of his language, the *pile* of which is good, but the *ſtaple* much too long.

MEDICINE.

ART. 33. *Caſes of the Exciſion of carious Joints. By H. Park, Surgeon in the Liverpool Hoſpital; and P. F. Moreau, De Barſur-Ornain, M. D. de l'Ecole de Paris, with Obſervations by James Jeffray, M. D. Profeſſor of Anatomy and Surgery in the College of Glaſgow. Illuſtrated by Engravings.* 12mo. 210 pp. 4s. 6d. Murray. 1806.

This is a work which deſerves the ſerious attention of practical ſurgeons. Dr. Jeffray has here republiſhed the Caſes of Mr. Park, of Liverpool, who firſt propoſed the exciſion of the carious extremities of the bones of joints, as preferable to amputating ſuch diſtempered limbs; and he has added a ſmall work by Monſieur Moreau on the ſame ſubject. This French ſurgeon, before he ſaw Mr. Park's caſes, appears to have entertained ſimilar ideas;

and he deſcribes ſeveral operations of the above kind, though performed in a manner ſomething different from that recommended by our countryman. Beſides the works themſelves, Dr. Jeffray has ſubjoined a Commentary, in which he endeavours to point out an improvement in the mode of operating; and has invented a very ingenious inſtrument for that purpoſe. It is a fine ſaw, jointed like a watch-chain; and by its flexibility adapted for paſſing round a bone, which it may be made to cut through with leſs injury to the ſoft parts, than when a ſtraight ſaw is uſed.

This may be readily conceived, but for the deſcription of the various operations we muſt refer to the work.

We have perhaps too few facts yet to decide, whether Mr. Park's plan is a real improvement; or whether it does not reſemble the amputation at the joint of the thigh, the ſucceſs of which is barely poſſible. Mr. Park has performed the operation at the joint of the knee twice. In the firſt caſe he was ſucceſsful: the limb however became immoveable at the knee; it was ſhortened nearly three inches; and bowed ſlightly outwards. The next patient upon whom the operation was performed, died.

Mr. Moreau operated once upon a knee caſe. Three months and a half after the operation, when the appearance of the wound was promiſing, the patient was carried off by a dyſentery.

Dr. Jeffray does not appear to us quite correct in ſome of his obſervations; for he ſays that "Mr. Park had ſhewn, by his ſucceſs in cutting out the extremities of the bones of the knee, that the exciſion of various joints was not only practicable but ſafe." Now as one patient out of two died, the ſafety of the operation is ſurely not aſcertained. Another inaccuracy occurs in commenting upon Mr. Moreau's caſes, he aſſerts that "they were all ſucceſsful." This is rather too ſtrong an aſſumption; for although the patient, who underwent the operation on the knee joint was thought to have died of an epidemic dyſentery; yet, as the wound was not healed, and the callus was ſtill too weak to venture the foot to the ground, the caſe cannot with ſtrictneſs be termed ſucceſsful.

There is a view of the ſubject, which none of theſe authors have taken, but which ſeems to us important. The amputation of the thigh is rarely had recourſe to, but to ſave the patient from impending death. The principal queſtion then ſurely is, whether the exciſion of the carious bones, or the amputation of the limb gives the unhappy ſufferer the beſt chance of ſurviving the calamity. Now it appears to us undoubted, that the exciſion of the carious bones is a much more dangerous operation than amputation. The wounded ſurface is conſiderably more extenſive; and it has this capital diſadvantage, that the union by the firſt intention is impoſſible. Whoever conſiders the great ſuppuration that muſt occur; with exfoliations, and all the tedious concomitants

tants of ſuch accidents, will be fully convinced of the greatneſs of the danger.

The next conſideration is the patient's ſufferings. The pain of amputation is violent; but the exciſion of the carious joint is far more terrible. Mr. Moreau acknowledges, and his deſcription proves, that the torture of this new operation exceeds that of amputation; and beſides the immediate pain, the irkſome diſtreſs reſulting from the tedious treatment of an immenſe wound, is far greater than is likely to be endured after amputation. For when this laſt operation is moſt ſucceſsful, the wound is quite healed in a very few weeks. Whereas in Mr. Park's ſucceſsful caſe of exciſion, many exfoliations occurred; at one time a ſinus was laid open; at another, a ſeton was paſſed through an abceſs; and after the utmoſt attention the wounds were eight months in healing. The patient then had a fall, and bruiſed his knee; this occaſioned a freſh ſuppuration, which delayed his cure ſo long, that it was five months before the limb was able to bear the weight of the body. After all was over, there is no doubt that the limb was far preferable to any wooden leg. Yet we cannot help thinking that the great increaſe of danger and pain, makes the remote, and perhaps fallacious hope of ſuch a benefit, far too dear a purchaſe.

With reſpect to the operation of the elbow joint, the caſe is widely different. The danger and the pain of the exciſion of this carious joint, is far leſs than of the knee joint; and the advantages reſulting from the operation when ſucceſsful, is far greater. For it appears from Mr. Moreau, that after the operation, not only the uſe of the hand is preſerved, but the motion of the elbow joint is recovered.

We therefore flatter ourſelves, that by Mr. Park's diſcovery, an arm may ſometimes be ſaved; and that by Dr. Jeffray's ingenious ſaw, the danger and pain of the operation may be diminiſhed.

ART. 34. *The Medical Guide, for the Uſe of Families and young Practitioners in Medicine and Surgery. Being a complete Syſtem of Modern Domeſtic Medicine; exhibiting a comprehenſive View of the lateſt and moſt important Diſcoveries in Medicine, Pharmacy, &c. Fourth Edition, conſiderably enlarged and improved. By Richard Reece, M. D. Member of the Royal College of Surgeons, &c.* 8vo. 536 pp. 9s. Longman. 1807.

We briefly noticed the firſt Edition of Mr. Reece's book, in our 22d volume, p. 436.—Since that time, it has been brought by public favour to a fourth edition, and extended by the additional attention of the author to nearly twice its original magnitude. Much of that favour which the author has experienced is doubtleſs owing to the luminous arrangement of his matter, which, in a work intended for continual reference, is by no means

of ſmall importance. He gives firſt a liſt of the medicines which are of moſt general uſe; and then, in alphabetical order, a liſt of the diſeaſes for which medical aſſiſtance may be required. Though we by no means recommend to any perſons, unexperienced in medical matters, to rely too far on any book whatever; yet as ſuch aſſiſtance will be ſought, let us adviſe what we pleaſe, it is an advantage to have a work ſo judicious as that of Dr. Reece in circulation for that purpoſe.

It would be an advantage, in our opinion, if the medicines were alſo arranged in alphabetical order, as well as the diſeaſes; for though there is an excellent index, it is always deſirable to have as little occaſion as poſſible for an index. It is an additional advantage to the public, that all the medicines recommended by the author, are alſo to be had, by applying to him, conveniently arranged in a cheſt of ſmall ſize, and ſo marked as not to be miſtaken.

A new medicine, under the name of *Ratania*, or *Rhatania* root, is recommended at p. 267, of which the following account is given—"This root is the produce of Peru, and has been principally uſed by the wine-merchants of Spain, for the purpoſe of heightening the colour of wine, and giving it a pleaſant degree of aſtringency. From the many trials I have made with it, I am perſuaded that it is a very valuable ſtrengthening medicine, and ſuperior, in many reſpects, to the Peruvian bark. The extract is the beſt preparation." No account is given of this root in the author's liſt of Materia Medica, but we ſee that he adverti ſes a diſtinct treatiſe on the ſubject, ſoon to be publiſhed. In page 83, by an error of the preſs, it is called Raiana-root, inſtead of Ratania.

DIVINITY.

ART. 35. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter, on Friday, January* 30, 1807. *By the Biſhop of St. David's.* 4to. 26 pp. 2s. Rivingtons. 1807.

The text of this ſermon is remarkable, "Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another*." A complete hiſtory of many of the revolutions of modern Europe!—May it not ever become applicable to ourſelves!

This ſermon being preached before the Houſe of Lords by his Majeſty's eſpecial pleaſure, after a temporary diſcontinuance of the practice, the occaſion is thus admirably noticed by the learned prelate.

* Eccleſiaſticus x. 8. We regret that ſo ſtriking a text ſhould have no better authority than that of an apocryphal book. It contains, however, moſt edifying doctrine. *Rev.*

"2. For

"2. For the ſolemn purpoſe of confeſſing and deploring a great national ſin, the murder of a lawful Sovereign, we are convened, on this day, by the laws of our Country, or rather by His ſpecial command, who is the organ of our Country's voice, the defender of her faith, the exemplar of her morals, and the guardian of her public duties*. If even to the third and fourth generation (that is, to an unlimited period of impenitent deſcendants) men are liable to God's anger and to his puniſhments of ſin; and if exiſting or impending judgements may be mitigated or averted by repentance; the people of this country are as much concerned, at this day, in the duty and neceſſity of repentance for the murder of a lawful Sovereign, as at the period, in which this great national ſin was committed. We have perhaps ſtronger reaſons; for we have now, more than ever, to lament not only the murderous act, which they were guilty of, but the example, which they ſet." P. 6.

It is certainly a moſt remarkable proof of the pernicious effect of ill example, that the French who haughtily refuſed to copy us in what was good, ſtudiouſly imitated our republicans, (though with added atrociouſneſs) in the murder of their too mild and benevolent king; and performed the iniquitous act within a few days of the ſame period! This dreadful effect of our example the biſhop further notices in his diſcourſe. He then adverts to the preſent ſtate of Europe, the warnings which it holds out to us; and the neceſſity of national repentance and reformation which it enforces. A very intereſting part of this diſcourſe is the enquiry how far repentance, for the murder of Charles I. has ever appeared to be national, from that time to this? Finding no ſufficient traces of ſuch a feeling, the biſhop juſtly concludes that "the murder of our lawful ſovereign is ſtill a ſufficient cauſe for our repentance, even if we had no additional reaſons of our own." The other more ſtriking cauſes for our repentance the biſhop of St. David's thus enumerates. 1. The neglect of church; 2. The neglect of the ſacrament; 3. The neglect of the ſcriptures, and of family prayer. All theſe are important. But with regard to the laſt, more particularly, we earneſtly wiſh that every poſſible exertion may be made to reſtore and revive it, by precept, by example, by every chriſtian method. There can be no hope indeed of real amendment till all theſe evils are removed. May the circulation of this excellent diſcourſe be among the providential cauſes in producing that effect.

ART. 36. *Religious Experience eſſential to a Chriſtian Miniſter: A Sermon, preached at Broadmead, Briſtol, Auguſt* 1, 1804, *be-*

"* The Sermon appointed to be preached before the Houſe of Lords on the 30th of January, which had been diſcontinued for ſome years, it was His Majeſty's pleaſure ſhould be revived this year."

fore the Briſtol Education Society, by James Dore. Publiſhed at the Requeſt of the Society. 8vo. 28 pp. 1s. Button, &c. 1804.

Though we might object to ſome of the notions entertained by this reſpectable diſſenter, yet we readily acknowledge, that his diſcourſe (on Prov. xvi. 23.) is in general grave, impreſſive, and uſeful in a high degree.

ART. 37. *Demonſtration of the Exiſtence of God from the wonderful Works of Nature. Tranſlated from the French of Francois Auguſte Chateaubriand; and dedicated by Permiſſion to the Lord Biſhop of Llandaff. By Frederick Shoberl.* 12mo. 102 pp. 3s. Phillips. 1806.

"The following pages form a ſmall portion of a work which appeared at Paris in the year 1802, under the title of the *Genius of Chriſtianity*. The ſenſation which it produced in France was almoſt unprecedented. Some of the firſt critics of that country warmly expreſſed their admiration of this diſplay of the author's abilities; while the *philoſophic* party exerted all the efforts of ridicule, irony, and miſrepreſentation, to depreciate M. Chateaubriand in the public opinion. Their cenſures, however, produced effects the reverſe of what they intended. Many were induced by curioſity to peruſe a work which was treated with ſuch acrimony; and *ſeven editions*, printed in the ſhort ſpace of two years, ſufficiently beſpeak the eſtimation in which the *Genius of Chriſtianity* is held in the moſt ſceptical country in Europe."—*Tranſlator's Preface.*

The tranſlator, declining to give his own opinion upon the merits of the original work, quotes the ſentiments of "the venerable and diſtinguiſhed prelate to whom it is dedicated:—The work is not calculated for the inſtruction of philoſophers; but it will enlarge the views of the ignorant, it will arreſt the attention of the thoughtleſs, and it will give an impulſe to the piety of ſober-minded men. There are paſſages in it, which emulate the eloquence of BOSSUET." We perfectly agree to this judgment expreſſed by the Lord Biſhop of Llandaff; and we think the tranſlator well qualified to go through the whole work, from which the ſheets before us are a ſelection.

ART. 38. *A Sermon, preached at Durham, July* 17, 1806, *at the Viſitation of the Honourable and Right Reverend Father in God, Shute, Lord Biſhop of Durham. By Henry Phillpotts, M.A. Rector of Stainton-le-ſtreet, Vicar of Biſhop-Middleham, in the County of Durham, and one of his Lordſhip's domeſtic Chaplains.* 4to. 22 pp. 1s. 6d. Rivingtons. 1807.

This author begins by alluſion to the Platonic wiſh, that wiſdom would reveal itſelf to the world, and the aſſertion, that ſo revealed,

vealed, it would captivate all beholders. The wiſh has been granted, but, unfortunately, through the perverſeneſs of man, the conſequence has not followed.

The chief topic employed by Mr. Phillpotts, is, that error which ſuppoſes that, becauſe the actions of men are imperfect, no works that he performs can be of any avail at all, for his acceptance with God. With a view to this error, he examines the important text, in the epiſtle to the Romans, "I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, but, how to perform that which is good, I find not." He ably defends this text againſt the interpretation which would ſuppoſe it to deny all poſſibility of good action in man; contraſting it with the text which declares, that the promiſe is made to all "who, *by patient continuance in well-doing*, ſeek for glory, and honour, and immortality." He then proceeds to make the due diſtinction.

"We maintain," ſays he, "the neceſſity of ſuch a conſciouſneſs of our own corruption, as ſhall make us renounce the meritorious dignity of our beſt ſervices;—of ſuch an entire reliance on the merits of Chriſt, that we attribute not to works, performed even after grace, any plea to acceptance with God; but we diſclaim that falſe humility, *which ſeeks to degrade our nature, only to evade our duties.* We therefore affirm, that in the midſt of all our weakneſs, and all our corruption, we ſtill have faculties, capable of being employed in the ſervice of our fellow-creatures, and to the glory of God." P. 11.

He then expatiates with ability on the powers of man, and illuſtrates the ſtill remaining dignity of his nature, by the petition in our Saviour's prayer, that "the will of God may be done in earth, as it is in heaven." This, ſays he, moſt truly, would not have been ſuggeſted as a prayer, had it been in fact impoſſible: and he therefore concludes, that it is an exceſſive and exaggerated ſpecies of ſelf-abaſement, which ſuppoſes us to be literally incapable of any good thing. Other conſiderations are added, from the probationary ſtate in which we are placed: and, conſidering that ſtate as really meant to try us, he deplores, with due commiſeration, the ſtate of that poor miſguided being, who ſuppoſes himſelf cut off, "by the eternal decree of God, from all hope in the mercy of a Redeemer." This horrible opinion, which ſtands in direct oppoſition to the whole ſyſtem of the Goſpel, cannot be too ſtrongly expoſed; and it is a high commendation of this diſcourſe, to ſay that it is here well expoſed. The miſerable ſufferings of poor Cowper, the poet, who, with a life the moſt harmleſs, thought himſelf irreverſibly condemned, ought to act as a perpetual ſafeguard againſt this perverſe, fanatical, and moſt deteſtable doctrine.

MISCELLANIES.

ART. 39. *The Life of the Right Honourable Horatio Lord Viſcount Nelſon, Baron Nelſon of the Nile, and of Burham Thorpe, &c. &c. By Mr. Harriſon.* 2 Vols. 8vo. Price 12s. Chapple.

Theſe volumes ſeem evidently to have had the aſſiſtance of various authentic documents and communications relative to the illuſtrious nobleman, whoſe life and character they repreſent. On the other hand, they ſo abound with acrimonious inſinuation, and more than inſinuation, againſt poor Lady Nelſon, that an impartial reader would naturally ſuppoſe that many features of this work were actually dictated by individual malignity. Lady Hamilton is every where extolled as a paragon of female excellence, her connexion, or friendſhip, or whatever it may be called, with Lord Nelſon, is every where not only extenuated, but exhibited as a complete model of innocent and virtuous attachment. Lady Nelſon, on the contrary, is traduced in the vileſt terms, and ſo much more is ſaid, about both theſe ladies, than the life of a warrior and hero ſeemed to require, that the dignity of the whole is impaired, and the value of the author's private communications leſſened. In other reſpects, the work is not ill written, and ſome curious and intereſting private letters and anecdotes are detailed, which, but for the exception above made, would entitle the performance to our commendation.

A good head of Lord Nelſon, from the picture by Sir William Beechy, is prefixed.

ART. 40. *The Pantheon; or, Ancient Hiſtory of the Gods of Greece and Rome. Intended to facilitate the Underſtanding of the Claſſical Authors, and of the Poets in general; for the Uſe of Schools and young Perſons of both Sexes. By Edward Baldwin, Eſq. With Engravings of the principal Gods, chiefly taken from the Remains of ancient Statuary.* 12mo. Price 6s. Hodkins. 1806.

Mr. Baldwin has before exerciſed his talents for the benefit and inſtruction of young people very ſucceſsfully. His Fables, ancient and modern, have had, as they deſerved, an extenſive circulation; and his Hiſtory of England, for the Uſe of Schools, was exceedingly well calculated to anſwer the intended purpoſe.

The profeſſed object of this book is to remedy the defects so Tooke's (i.e. Porney's) Pantheon, which is obviouſly too perplexed and elaborate for younger ſtudents. There can be no difficulty in pronouncing, that this will be found a very convenient as well as agreeable manual, for introducing younger readers to a knowledge of ancient mythology, and it ſeems in all reſpects a proper book for the uſe of ſchools. It is dedicated, with great propriety, to Dr. Raine, the ſchoolmaſter of the Charterhouſe, by one of whoſe predeceſſors the book commonly known by the name of Tooke's Pantheon was publiſhed about a hundred years ago.

ART.

ART. 41. *Miſcellanies, in Proſe and Verſe. By Alexander Molleſon.* 12mo. 221 pp. Price 3s. 6d. Molleſon, Glaſgow. 1806.

Since the days of the Manutii, Stephani, &c. it has become uncommon for the characters of author and publiſher to be united. Here, however, if we miſtake not, they are ſo, both parts being filled by the identical Alexander Molleſon, of Glaſgow. We mean not to object to this union; on the contrary, we think it deſirable that it ſhould become more common. One advantage, among many, would be that publiſhers, who were authors alſo, would probably have more fellow feeling for poor authors, than mere publiſhers are ſometimes found to have.

Some of theſe pieces, the author tells us, have been publiſhed before, and among theſe the moſt conſiderable of the whole, the Eſſay, entitled "Melody the Soul of Muſic." On this, it is unneceſſary for us to make many remarks, the author having given with it the criticiſms of ſeveral reviewers, ſome of which are extremely acute and good. The author extols melody in compariſon of harmony; which latter, however, if his word may be taken, he by no means intended to depreciate. He makes his apology in the form of the following *Quere*.—"Might not an architect be allowed to recommend a particular ſtile of building, as elegant, comfortable, and pleaſant, contraſted with another ſtile, grand perhaps, but not ſo uſeful, without being accuſed of a barbarous inclination to demoliſh certain magnificent ſtructures?"—So the author makes his peace with Handel, and the Handelians, for whom, as among the moſt ſtaunch, we beg leave to ſay that we are willing to accept his apology; adding only the ſuggeſtion, that the ſweeteſt and even the moſt ſimple melodies are to be found in the works of Handel, as well as the ſublimeſt harmonies; and that, undoubtedly, a great muſician cannot be formed without much attention to the reſpective advantages of melody and harmony, and every poſſible combination of both.

Mr. Molleſon appears to be a loyal ſubject, and a good patriot, as well as an ingenious writer, and we are happy to give him our encouragement in all theſe capacities. If his verſes ſoar not much above mediocrity, we ſee many which fall to a greater diſtance below it; and his proſe is generally perſpicuous and ſenſible.

ART. 42. *The Picture of Liverpool; or, Stranger's Guide.* 12mo. 4s. Woodward. 1806.

Theſe manuals have of late become frequent, and when they are deſcriptive of places like Liverpool, progreſſively advancing in commerce and opulence, muſt be very uſeful. They are compiled from the beſt writers and moſt authentic documents, and appear a convenient and agreeable ſubſtitute for more expenſive and leſs attainable publications. To the preſent work is prefixed a plan of the town of Liverpool, a deſcription of the public buildings, churches, exchange,

exchange, town hall, theatre, &c. There is alſo, which to ſtrangers muſt be more particularly deſirable, an account of the inns and taverns, ſtage coaches, packets, ferry boats, and hackney coach fares. Some very good verſes, deſcriptive of the ſcenes viewed from Mount Pleaſant, are inſerted in the body of the work, ſaid to be the production of a native poet. That they deſerve preſervation, cannot be denied after peruſing the following concluſion.

Here ſober evening wet with pearly dews,
Slow o'er the mead the lingering gleam purſues;
A pleaſing ſtillneſs thro' the air extends,
Save, when the murmur from the tower aſcends,
Or when at intervals the red breaſt's throat
Pours the clear warblings of his cloſing note,
Which floating penſive in the breathing wind,
Leaves ſoft impreſſions on the vacant mind.

ART. 43. *Hiſtorical, Literary, and Political Anecdotes and Miſcellanies, in Three Volumes, from the German of Auguſtus Von Kotzebue, Author of Travels in Italy, Paris, &c.* 12mo. 15s. Letterman. 1807.

Some of theſe anecdotes are intereſting and entertaining, ſuch particularly as the account of the Chineſe Entertainment, the Tract on Baniſhment, the Journal of the laſt King of Poland, and a few others. Some are trifling indeed, and not a few contemptible. The tranſlation indicates great ignorance, or great careleſſneſs, and ſometimes both; we ſhould not have expreſſed ourſelves ſo ſtrongly, but that the tranſlator, who is alſo the publiſher, threatens his ſubſcribers, (the ſubſcribers, as we preſume, to his circulating library) with many more publications. We would adviſe him either to take more pains himſelf, or to employ the aſſiſtance of ſome more experienced hand.

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ERRATA.

In the Monthly List of Books, *dele* the first article, and see our 27th Volume, p. 87.

At page 236, under *Biography*, the Honourable Henry *Horne*, read *Home*.